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The Costs of War

CERTAIN groups of American munition manufacturers have issued a statement purporting to show that their profits are distressingly small. This wail is significant; it shows that the manufacturers are looking on the committee appointed by the Senate to investigate this field, with a considerable degree of apprehension.

If the committee can discover just what factions profit most by war, it may ultimately be possible to destroy those factions. In his address at the dinner of the Pilgrims in London last week, Dr. Nicholas Murray Butler departed briefly from his plea for an alliance between Great Britain and this country, to sum up the costs of the last war. Between them, the various nations destroyed some 10,000,000 lives, and wrecked the lives and fortunes of 20,000,000 more. At the end of the War, they had wiped out the savings of the world accumulated for the last two and one-half centuries; in addition, they had wrecked the world's financial system, "never very efficient or soundly based," commented Dr. Butler, destroyed trade in every part of the world, and prepared the way for universal economic distress. To this sad catalogue, may be added the new national hatreds that were engendered by the four years of strife.

An inspection of the record would seem to show that no considerable group profited by the War. Certainly, the world lost much that it could ill afford to lose, not only in material, but in the infinitely more valuable spiritual entities. It is undeniable that one result of the War was stricter concentration of wealth and of credit in the hands of fewer and smaller groups; yet the international bankers are at pains to deny that they profit by war. The manufacturers of munitions no less strenuously assert that their profits are larger when the world is at peace than

when the nations are marshaled on the battle field. But the link between the international bankers and the manufacturers exists, and must necessarily exist, as long as governments deal through these banking houses, and the manufacture of munitions remains a private monopoly. It is probably true that the munition factories return a larger profit in peace time. But that is only another way of saying that the owners prepare all nations for war by urging larger armaments, but invariably collect their bills before the first of their wares is used.

History has shown beyond reasonable doubt the fallacy of the adage that if you wish for peace you must prepare for war. Nations do not gather armies and navies, and maintain them over large periods for purely decorative purposes. Every move for increased armaments in one nation stirs its neighbor to prepare for reprisals, and nothing more is needed to make plain the path to hostilities. As long as the race for larger armaments goes on, no nation ever feels itself secure; it may know its own strength but it fears that it is ignorant of the true strength of its nearest competitor.

Diplomacy then enters the picture, painted full of tongues that prate of peace, while it strives to secure pre-eminence through so-called defensive alliances. These secured, one nation, or an alliance, feels that it can at last "defend its honor" against alleged slurs. The long-continued policy of arming for peace now shows itself in its true colors. Universal disarmament would be a powerful incentive for every nation to preserve peace at home, and to avoid the entanglements that might lead to war abroad. But a nation that continually increases its preparations for war, imperceptibly falls into the mood of the swash-buckling bully who preys on the public, because he fatuously believes that with a gun in his hand, he cannot be taken. He falls into war because he has prepared for war.

It is reported that the Senate Committee, working through private investigators, has gathered much valuable information referring to the trade in munitions. If the plea of small profits made by the manufacturers is sustained, then one obstacle to the destruction of this trade has been removed, and Government ownership or control can be more easily arranged. This control will not of itself insure disarmament, but it will assuredly destroy for one large group the infamous profit motive of war.

Honest Public Servants

HONESTY is its own reward, but that is all the reward it wins when it beats in the heart of a public official. One year ago, an Alabama jurist, Judge James E. Horton, presiding in the Scottsboro trial, basked in the approval of the whole country. Conducting an extremely difficult case, which stirred up bitter local hatred and prejudice, he was uniformly calm, dignified, and fair. When the jury brought in a verdict of guilty, he unhesitatingly set it aside as contrary to the evidence. That act took courage of a high order. He knew that it put his judicial career in peril of the same violent bigotry which marked the case from the beginning. Any doubt which he might have entertained was promptly dissolved by letter and by public addresses. But his moral courage was equal to his intelligence. He followed where duty led, and his reward was his defeat at the primaries in his county last month.

Judge Horton's case is not unique. It occurs so often, particularly in elections to judicial positions, as to suggest that we Americans, as a people, do not desire honest and courageous officials. One of Mussolini's reforms swept away the electoral system in Italy, and restricted the ballot to those whose contributions to the common good gave evidence that they were able to vote intelligently. In the United States, the chief qualification is the ability to reach the twenty-first year. In an effort to extend and stabilize the blessings of democracy, we extended the vote to women by Federal Amendment, hoping that the benign influence of the gentler sex would make all voters intelligent and all officials honest. Our hopes were blasted. Women in politics may not be worse than men, but considered as the leaven that permeates the whole political mass, they leave much to be desired.

To choose public servants by counting heads is at best a hit-or-miss method. Appointment under an honest civil-service system honestly administered would be infinitely better, both in the Federal and the local governments. Thousands of Federal, State, and municipal offices would be more competently administered if they were filled by men chosen on the basis of proved ability, and not on the ground of their political affiliations.

That we shall ever have an arrangement of this kind is highly improbable. The present complicated and unwieldy system with its thousands of unnecessary officials is the rich food on which politicians fatten. But every attempt to rescue a local community from the harpies of both parties by increasing the number of civil-service offices

brings us that much closer to a highly desirable consummation.

Federal School Subsidies

CONTRARY to the expectations of the well informed, a bill designed to appropriate \$75,000,000 to be used in the schools in the States, failed to pass at the last session of Congress. According to Dr. George H. Zook, now retiring as United States Commissioner of Education, this measure was based on the proposition that the schools should receive temporary relief, but "it carefully avoided any commitment to the policy of permanent Federal aid to education." In this form it received the support of the National Education Association, and was reported out unanimously by the House Committee on Education.

Far from disheartening them, this rebuff has spurred the advocates of Federal subsidies to new and stronger proposals. In his address last week at the Washington convention of the National Education Association, Dr. Zook disavowed the policy of temporary relief and stated roundly that "some form of permanent Federal aid to education" must be arranged. More specifically, Dr. Zook urged that the Federal Government ought to build school houses, or at least help to build them, so that the work of the systems in the States might go on without interruption. While the complete text of Dr. Zook's address has not been published, it is abundantly clear from the extracts printed in the *New York Times* and other journals that this educator has definitely burned his bridges, and is now prepared to do battle for a policy which is essentially that of the old Smith-Towner bill first introduced in Congress in October, 1918.

The attitude of this Review on Federal subsidies for the local schools needs no restatement. Nothing in the present economic emergency leads us to withdraw or even amend the opposition which we have maintained for nearly sixteen years. It seems to us, in fact, that this emergency, far from showing that the local schools need more money, has abundantly demonstrated that they can get along with far less, provided that they will return to simpler and saner programs, and to a strictly economic use of the public funds voted in the States for their support. It is true, no doubt, that the schools need more money if we are to house boys and girls in palaces, in which all manner of "courses," many bearing but a slight relation to educational purposes, are maintained, only to be replaced without notice by others which call for larger staffs and more generous appropriations. This economic crisis has shown the three-car capitalist that he can get along quite well with one, and all of us have learned that many things which we thought necessities are in fact luxuries that we can well do without. The school should not be the only creature in the universe to refuse to learn wisdom. Let it tighten its belt in this crisis, and it will lose nothing worth keeping, while the children will profit by the exclusion of worthless and costly courses which dishearten the earnest teacher and drive the tax-payer to despair.

Our chief ground of opposition is and has always been constitutional. It is not fashionable to appeal to the Constitution, but until a revolution or a convention replaces it with a new document, it is well to remember that the Constitution is the supreme law of the land and that when Congress tampers with it peril to the whole framework of our Government follows. Nothing is more firmly established than that the right and duty of providing for the common schools is reserved to the States and forbidden the Federal Government. The entrance of Washington into a field against which the Constitution bars it means that the schools will become an issue in every partisan political fight. More than this, it means that another Constitutional landmark that has served us well for nearly one hundred and fifty years has been destroyed.

Germany Shocks the World

TO gain an exact idea of what happened in Germany on June 30, it might help to imagine that President Roosevelt had taken the good Dr. Wirt at his word and become convinced that the brain trust was really plotting a Red end of his regime. Mr. Roosevelt would then have immediately ordered Dr. Tugwell executed, and a dozen other brain trusters would have been given the alternative of suicide or the firing squad. Dr. Moley would have gone, and Bernard Baruch with him, and the whole corps of Secretary Roper's staff. Then, with the President turning in the other direction, Chairman Fletcher of the Republican National Committee with his wife would have been murdered "resisting arrest," and, to make the job complete, the most prominent Catholic handy would have been killed, and to insult his memory and dishonor his body, the death would have been ascribed to suicide and he would have been cremated.

This is not fooling, however grimly comical it may seem, but the tragic truth. It is a wild fantasy to imagine such a thing in this country, but in Germany it is a reality. It does not help much to accept the Communist dialectic that it was determined and inevitable. Nor does it shed much light to offer the Italian Fascist explanation that in revolutions blood must be shed. It is only necessary to look into the dark depths of the Prussian soul, which has cast off the last shreds of Christian morality, and with faith has lost the very respect for human life. In that sense, the frightful holocaust was inevitable, but only because when faith goes reason frequently goes with it, and nameless horrors of blood lust and barbarity rise to the surface. In this sense, too, Belloc and Chesterton have long predicted that the lost Prussian soul—not the German soul, be it noted—would sooner or later bring another calamity on the human race. They did not dream that it would begin with smiting the Germans themselves.

It is not as if these deaths came as a result of a revolt against the safety and security of the German state. If revolt there was, it was not against Germany, but merely against a regime. The real gravity of the situation becomes apparent only when we realize that. The state has a right to punish its enemies, after fair trial and real evidence.

In Germany it was the Nazi party that wielded death. It was a mere accident that those who were killed were practically all the local leaders of that party. If the chiefs of any other political party had stood in the way their heads would have dropped instead, just as they have in Mexico, Russia, or any other pagan totalitarian state. So the world is faced with a desperate clique, who will allege any pretext, either against its enemies or its own friends, in order to embark on any wild adventure to keep it in power. In spite of Hitler's apparent present strength, other conflicts are sure to come.

The practical remedy is clear enough, and it would have been adopted at Versailles, if the Great Men there had not been so blind and bigoted. The remedy is to bind Prussia tight enough to keep her from moving ever again. Prussia is not European, either by blood or tradition, but oriental. It is not even German. Europe should have acted on that knowledge, for the knowledge it had, abundantly. But to make South Germany and Austria all-powerful in the affairs of Germany would have been to set up a great Catholic state, and the men of Versailles would have none of that. But if it had been done, the Jews would not have been persecuted and the peace of Europe would not now be menaced by mad dogs. Europe may have once again to intervene in the affairs of Germany, after an economic war at least; when it does, let it not forget its lesson!

The New Prohibition

UNDAUNTED by recent reverses, Senator Sheppard, of Texas, the author of the Eighteenth Amendment, has excogitated another form of Federal Prohibition. His proposed Amendment, introduced during the closing hours of the last session, authorizes Congress to regulate or to prohibit the traffic in alcoholic beverages. Since in his speech the Senator pointed mournfully to the increase in general disorder under the new methods, it may be taken for granted that he expects Congress to prohibit rather than to regulate.

On learning of the Amendment, Senator Borah rose to protest, and on this occasion, at least, his remarks were apt and to the point. The New Amendment, like the Eighteenth, would be "a source of endless legislative turmoil and political corruption." It would practically set aside the police powers of the States, and provide nothing effective in their place. What the Senator favored was a thorough trial of State control, with real Federal protection of the dry States against their wet neighbors. A few days later, Joseph Choate, Jr., director of the Federal Alcohol Control Administration, issued a statement approving Senator Borah's views. "If there is one business in the world that should not be completely centralized, it is the liquor business," he said, "for no two States want the same kind of control."

Senator Sheppard's new Amendment is probably the first move toward the resumption of Federal Prohibition. In our judgment, the campaign has more than a fair chance to succeed, and it will certainly succeed unless the States

take their duty of regulation more seriously than they have done up to the present. If the manufacturers of liquor enjoy even elementary intelligence, they will demand reasonable control in every State. Their folly brought on Prohibition fourteen years ago. Should the States fail to rule the traffic with a strong hand, Prohibition will again return to plague us.

Note and Comment

Saving the Little Fellow

IT has quite commonly been charged that in the making and administration of some codes under NRA there has been discrimination against the "little fellow." That the charges are true in some cases, we showed some weeks ago in the case of the Lumber Code, and it is hoped that that mess as a result of our editorial is well on the way to be cleared up. On the other hand, William Hard, writing in the *Survey Graphic* for July, is of the opinion that many "little fellows" deserve to get it in the neck. "Who is it that is mostly guilty of 'below-cost selling' and 'destructive price cutting'?" he asks. And answers: "It is the 'littlest fellow' called the 'gyp' but it is also the 'biggest fellow' called the 'trust'." They are the ones who are complaining about price regulation, and Mr. Hard hopes they will not be heard. His reason is that such regulations, far from conducing to monopoly, do just the opposite: "they conduce to the diffusion of profits throughout all the firms in the industries concerned." He proves this by many figures. He is not blind, however, to the objections raised: the difficulties in many industries, consumer resistance to higher prices, lack of desirable supervision. Yet NRA can hardly retreat altogether: it owes loyalty to industries which it won over to reemployment by the bait of price fixing, and in some basic industries the thing is imperative. This is only one of the considerations involved in the fallacies of those who want to return to unlimited competition. Another is that those who loudly call for the good old days of competition are never found to be calling for the only thing that will make competition really free: the end of monopoly and large concentrations of capital.

A Mohawk Blackrobe

A BRONZE-HUED young man of thirty-two, named Michael Jacobs, prostrated himself before the high altar of the Church of St. Francis Xavier at Caughnawaga on the St. Lawrence and was ordained to the priesthood on July 1 by Archbishop Forbes of Ottawa. The forefathers of Michael Jacobs, known also as Wishe Karhaienton, or Michael of the Woods, captured Father Isaac Jogues in 1642 and martyred him four years later. The sons and grandsons of these Mohawk warriors were dispersed. Some benefited by the blood of St. Isaac and St. René and St. John, were baptized Catholics, and came to Caughnawaga to dwell in Christian peace. A daughter

of these Mohawks, the lily of their nation, Kateri Tekakwitha, died at Caughnawaga in the odor of sanctity just a generation after her people raged against the Blackrobe Ondessone, and made him the martyr, St. Isaac. The generations of Mohawks at Caughnawaga retained the Faith sown by the blood of the martyrs and watered by the prayers and the mortifications of the Virgin Kateri. No man of the nation, with the Mohawk blood running full in his veins, during all these years, was ever elevated to the sacredness of the priesthood. But now the Mohawk has become a Blackrobe and Father Michael Jacobs, of the Society of Jesus, is raised up as the successor to the Blackrobe Ondessone. This event is another climax following upon many others in the history of the Mohawk Martyrs. On the same day on which the Mohawk became a Blackrobe missionary, a noted Blackrobe became a Mohawk Chief. Father John J. Wynne, S.J., because of his life-time services in promoting the cause of the American Martyrs and that of Kateri, was adopted with the traditional ritual into the nation. Linked thus as Mohawk Chiefs and Jesuit Blackrobes, may the swarthy Father Jacobs and the silver-haired Father Wynne, named Keewentisohn, Giver of the Dawn, carry forward the apostolate begun by Father Jogues 292 years ago!

Newspaper Cooperation

ONE of the aspects of our campaign for better motion pictures must not be overlooked, and that is the cooperation of the public press. With the exception at first of the Scripps-Howard chain, editorial cooperation has been excellent. Under the energetic direction of J. J. McCarthy, the advertising, with some still bad spots, as in Philadelphia and St. Louis, has shown a great improvement, and for this the cooperation of the press has been helpful. One wide plague spot remains, however, and that is the character of motion-picture reviews. To cure this, *Editor and Publisher*, newspaper trade paper, has some excellent hints in its issue of June 30. The evil is thus described: "The exhibitors for years have bitterly resisted independent movie reporting, sometimes using their advertising as a sandbag, and scores of editors have given up the fight, now looking on movie stuff as so much paid advertising matter which must carry so much unpaid free publicity." The result is that they are "willing to permit 'canned' reviews to run in their news columns, the writings of persons with a financial interest in the amusement," namely, the press agents of the producers. Hence the readers are never warned of possible evil in the picture reviewed. That this must stop is evident. How can it be done? By letting editors see that we are with them in wanting independent reviewing, or none at all. *Editor and Publisher* says: "There must be a good many million mothers who would be grateful to a newspaper editor willing to warn her that a certain picture showing locally contains smut or suggestion of filth which would cause impure images to rise in the mind of an adolescent child." By concerted action our Legion of Decency everywhere can prove that these words are true.

The Vesting Of Edith Stein

ONE Miss Stein recalls another Miss Stein. Gertrude Stein: brings many thoughts of flight from Being: flight to impressions and the sub-conscious, although in her very act she pays courteous homage to St. Teresa. Edith Stein: a flight from the Gertrude Stein world into Being and over the bridge of the supernatural into Teresa's most intimate family. Edith, like Gertrude, is Jewish; but unlike Gertrude, she found her way to the Catholic Church. On April 15 of this year she was clothed as a novice in the Carmelite Convent of Cologne, in Germany. Peter Wust, the philosopher, who was present on this occasion, said that the spiritual pilgrimage of Sister Benedicta, as she is now called, symbolizes the pilgrimage of modern philosophical thought for the last decade. Miss Stein was a pupil, later the assistant, of Husserl, whose phenomenology, while it never led him back to the reality of Being, pointed the way for many of his disciples. One of the most famous of his pupils, the profound metaphysician Hedwiga Conrad-Martius, was present at the clothing of her former companion in studies. Edith's steps were logical: the quest for objectivity led her into the Catholic Church. As a Catholic she undertook the translation into German of the "Quaestiones Disputatae de Veritate" of St. Thomas Aquinas. His heavenly ontology gradually changed her spiritual life, and led her through the reality of Being into the reality of the supernatural, and thus into the companionship of the mystics, then to the actual following of St. Teresa. Through philosophy to Divine wisdom and thus to union with the Incarnate Word: what a sublime Pilgrim's Progress!

Heroes Of The Faith

ONE must turn to the annals of martyrdom to find heroes equal to those non-Catholic clergymen who act upon the gift of the Faith whenever and wherever it is given to them and joyfully abandon, regardless of the consequences, every earthly possession and expose themselves to countless trials. In the words of Father Henry P. Fisher, C.S.P., the Director of the St. Paul's Guild:

In middle age or even later, they have to begin life all over again, to face its cares and anxieties, without means, without friends, without a career open to them, without a profession; for the clerical profession—for which they have been trained—has come to an end. "To dig they are unable," and if "to beg they are ashamed," who shall blame them? Should we be surprised that men and women of culture and refinement, accustomed to genteel circumstances, and now condemned to beggary should feel keenly the change in their position and the humiliations it involves?

St. Paul's Guild was formed to come to the rescue of these heroes. Its headquarters are at 108 East Fifty-sixth Street, New York City, and it is composed of Catholic lay men and women for the purpose of giving material aid to convert clergymen and others, who have not only sacrificed every earthly prospect by entering the Church, but who are in many cases destitute. The present Holy Father, Pope Pius XI, in extending a "privileged blessing" to the work of the Guild referred to it as a

"most delicate and exquisite charity." These words are none too strong in view of the appeal that these converts present. In some cases the Guild assists those who are without family ties to study for the priesthood. It also supplies information, encouragement, and reading matter for converts and inquirers. It is a great work simply undertaken with a sublime confidence in God's Providence.

The Bishops' Standing Army

AS this Review pointed out recently, the motion-picture industry completely surrendered to the Bishops' demand for film decency. But very wisely the Bishops determined to continue their drive for more and more Legion members. Thus they are building up a still bigger standing army, for it is not enough that the industry capitulated; means must be taken to force it to stay capitulated. Hence, during the past two weeks five new dioceses, under the leadership of their Ordinaries, announced their entry in the campaign. In Rochester, Archbishop Mooney's pastoral was read to the 218,400 Faithful of his jurisdiction. In Kansas City, 80,000 Catholics were urged to join the Legion by Bishop Lillis' pronouncement. A pastoral read in Davenport invited Bishop Rohlfman's 58,700 followers to enlist. El Paso, with 109,000 Catholics, joined the movement. And this week, Bishop Johannes is publishing a manifesto publicizing the Legion in his Leavenworth diocese of 79,000 souls. If our count is correct, this makes forty-two Bishops who have issued pastoral letters on the pictures. The campaign continues to gather recruits in all the other dioceses, too. Pittsburgh, under its Ordinary's direction, is signing up its school children. Cardinal O'Connell's article in *Columbia* was widely quoted and persuaded thousands of readers to join. The Holy Father's words of blessing for the campaign, spoken to visiting American prelates, won over many more. Meanwhile authoritative trade surveys report that theaters throughout the nation have suffered a serious falling off in receipts—perhaps as much as twenty per cent. The loss is especially serious in Philadelphia, where Catholics are refraining, not only from bad pictures, but from *all* pictures. We reported last week that the Church authorities there had made this campaign less stringent. But our report was not correct.

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How Official History Lies

HILAIRE BELLOC

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[*Author's Note:* I propose in this and two following articles, making three in all, to expose the monstrous attitude of the official histories towards religious toleration in the English past, since the establishment of the new Church of England and in relation to the Catholic Church. I propose to show how large and strong was the survival of Catholicism in the seventeenth century. In my first article I will give the general view of this truth. In my second I will advance the proofs for it; in my third I will show why the Stuarts were in favor of toleration, how they have been misrepresented in this matter, and discuss the particular case of James II.]

OFFICIAL history has universally misled the public on the proportion of the English population that was in sympathy with the Catholic Church at certain critical moments between the first schism under Henry VIII in 1535 and the destruction of the Stuarts a century and a half later—at what is called “The Revolution” of 1688. All the phrases used in the official textbooks from Bright and Green to Trevelyan give a completely false idea upon the matter.

The number of the Catholic population, the proportion which they bore to the whole population of England, was, of course, sinking the whole time; but it was sinking much less rapidly than the phrases commonly used would imply. In other words, the resistance offered by the old religion and its traditions was much stronger than our official history would convey.

We are told, for instance, that when Henry died the Catholics were “still the larger part of the population”—as a fact they were the overwhelmingly greater part, they were nearly all the population.

We are told that during the first attempt to impose Protestantism by force in the next reign “the majority” of the people were “still attached” to the “ancient service.” They were not attached to an ancient service, they were attached to their *religion*, and “majority” is a very weak term for what was certainly nine-tenths of the population.

A Catholic “majority” is usually admitted at the accession of Elizabeth, but it is not emphasized, and it is more often spoken of as “a half”; while the very small numbers of those who were opposed to Catholicism even as late as 1560, a quarter of a century after the first political breach with Rome, is never put forward.

By the end of Elizabeth's reign the official history talks of “The Catholics” as a sort of eccentric body still considerable in numbers, but no more than a fragment of the population; and during the remaining quarter of a century until the beginning of the reign of Charles I, you hear of them only as a small disturbing faction of no real weight in an England which is pictured as being by that time solidly Protestant.

During the twenty years between the first armed rebellion against Charles I and the restoration of his son (1640-1660) our official history shows you nothing but a Protestant England, and, upon the whole, it tells you, an intensely anti-Catholic England. John Richard Green, who can always be counted upon to exaggerate the falsehood of the conventional picture, boldly calls this interlude “Puritan England” and puts that for a title to his pages. Yet during the whole of this time, though the numbers of those still under the influence of the old national religion were dwindling, they remained large.

The total, including not only the avowed Catholics, but all who regretted the Faith from those on the point of openly acknowledging it down to the vague sympathizers, may have been not much less than a third when Charles I was a young man; they were at least a fifth or perhaps a quarter when Charles II was restored, in spite of having recently suffered under Cromwell from the fiercest strain that they had yet been subjected to. The total of such people can hardly have been much less than a quarter at the time of the Popish Plot, and things so remained with this large minority inclining to Catholicism until the mortal blow was struck in 1688.

It is only *after* this date that Catholic tradition in England begins to disappear. It does so rapidly in the eighteenth century, and, after the complete subjection of Ireland and the Stuart attempt at a Restoration in 1745, very rapidly indeed. Before the end of that century, in the years between the loss of the American Colonies and the outbreak of the French Revolution, a tiny cowed minority of less than one per cent—these lacking all sympathy and support from the rest of the nation—was all that was left of Catholic England.

What we really have then as historical truth for the last half of the sixteenth and nearly the whole of the seventeenth century is an England in which there stands at first an overwhelming majority and even at the end of the period a considerable faction opposed to the Protestantism which was at first, in 1560, and for a long time after, no more than a governmental religion, and even later, when it had been imposed upon the bulk of the nation, the Protestant majority still regarded with anxious fear the large minority of Catholic sympathies.

England during all that time up to 1688 had retained a large though diminishing body in touch with Catholicism. That body was part and parcel of the nation, though excluded from all official positions; it occupied a great part of the picture which England presented to foreign nations; it was a prominent factor in the composition of the State; and even by the end of James II's reign it looked as though England would continue to be a nation, predominantly Protestant, indeed, Protestant in all its general tone and character, but maintaining this large and tenacious Catholic element in its midst.

All this, of course, being the truth, is wholly different from the story told us by pretty well everything we read not only in the way of official history, but in our fiction and our biographies. It is a picture with which the greater part of Catholics themselves are unacquainted, and which seems even to them—as yet—fantastic. They think like their Protestant fellow-citizens of that past England—from Shakespeare to Dryden, from Drake to Admiral Russell, from William Cecil to Lord Somers, as an England in which a tiny persecuted body of Catholics, mainly to be found in the wealthier and landed classes, stood out as best they could in the midst of a whole society which hated and persecuted them and which was enormously superior to them in numbers.

But that view is quite wrong. Even at the very end of this struggle the England of James II, an England of six million people, held at least one million who either called themselves Catholic or were ready to do so when better times should come: and if we add all those who were in sympathy with Catholicism, much more than a million would have been found.

But so successful has been the propagation of false history that if you were to ask the average modern educated Englishman or woman at random about how many Catholics there were in England when James II made his experiment in toleration, they would not, at the most, grant you a hundred thousand.

What the proofs of this are, I will show in my next article, but I would like to emphasize here both the im-

portance of true history in the matter and the reasons that have made false history prevail.

The importance of getting true history in this matter is that only so can you appreciate the nature of the English Reformation, and the leading fact that the whole business of imposing Protestantism had been done against the very nature of the English people.

It is true of the English, as it is not true of any other anti-Catholic nation in the world, that their Protestantism was *reluctantly* accepted; that they felt it ill-consonant to their characters; that it was thrust upon them from above, not only by force, but by trickery and a deliberate confusion of ideas—especially by playing patriotism off against the Faith.

The English of 1540-1600 never suffered as did the Scots (and at one moment so large a proportion of the French) from a widespread enthusiasm of hate against the Catholic Church. Such a hatred had no strong body behind it till 1620, it was not “national” until the steady pressure of Government action in every form had been at work for nearly two lifetimes.

The false impression has been created that the English mind was in some way naturally prepared to accept Protestantism, that heresy came as a liberation and was found exactly suited to the soil in which it was planted—that the Englishman was, as it were, “one of nature’s Protestants” even before the politicians set to work upon him.

The historical truth is exactly the other way.

Catholic Action: Effectives and Objectives

JAMES D. LOEFFLER, S.J.

RECENT discussions of international disarmament have enriched the popular vocabulary with the word *effectives* as applied to “persons fit for duty or service” in time of war. To be an “effective” implies a place in a disciplined organization and a training for its specific work. In Europe, the word has been taken over by political organizations which, through their “effectives” launch attacks on various “fronts” when time and circumstance seem opportune for the social theories they wish to promote. More recently still, Catholic Action organizations have called their trained apostles “effectives” or “militants” as opposed to affiliated and student members, from whose ranks the former are replenished and augmented.

By Baptism the Faithful are constituted *passive* members of the Mystical Body. The Sacrament of Catholic Action (as Confirmation has been called), wherein through the anointing and blow from the Bishop Christians are “knighted” for a holy warfare, in reality *creates* “effectives” for the army of Christ the King. Catholics who have been confirmed therefore possess *the rights and duties of active participation* in the work of Christ on earth, although the exercise of those rights and duties has been dormant among the majority up to now.

To quicken the exercise of these, Pope Pius XI has issued a threefold call: first, to the laity, to learn of, and exercise themselves in, these rights and duties—i.e., to be “effectives” in deed as well as in theory; secondly, to the clergy, to instruct and train the laymen for the work; and thirdly, to the Bishops, to commission the laymen, and to supply the nuclei of organization: all of which is Catholic Action.

Quite prevalent today is a false, or rather an inadequate, concept of the meaning of the lay apostolate of Catholic Action, despite much that has been written on the subject. In itself, and in the mind of the Pope of Catholic Action, it does not necessarily mean a direct effort at making converts to Catholicism, nor teaching the truths of revealed religion to non-believers. It means, in general, the restoration of the reign of Christ, and the most important of its particular works is the reconstruction of the social order.

In seeking with the Holy Father “the peace of Christ in the reign of Christ,” the civil observance of justice and charity, wherein we find a principal objective of the modern apostolate, is a powerful aid to the advancement of Christ’s Kingdom. As St. Augustine has observed: “The peace of God’s enemies is useful to the piety of His

friends as long as their earthly pilgrimage lasts." International wars, domestic strife for political power, class warfare between capital and labor, selfish individualism, and economic serfdom, have all occasioned the intervention of the Chief Apostle in recent years. There can be no doubt that their elimination is a proper object of the apostolate. That his may not be the voice "of one crying in the wilderness," a wilderness which the clergy cannot reach or deal with effectively by themselves, lay apostles "fit for duty and service" are required.

This more or less indirect apostolate, of Christianizing human society, does not make it less true that Catholic Action is constituted by the effort to promote Christian perfection in ourselves and in others. It is "Catholic" not merely because it is universal, but because it is proper to Catholics. All, and only, Catholics are called to it. An increase of truth and justice and charity in the atmosphere of nations will render the will of man, in which his perfection ultimately rests, more free in its response to the invitations of grace. Thus we have a true extension of Christ's Kingdom on earth—a true apostolate.

Often the force of an individual example may go far in clarifying the atmosphere for the neo-pagan whose lack of contact with the supernatural has led him to despondency or complete pessimism. It may enable him to prescind from much of the evil he sees around him and acquire a new vision of human destiny. Such a case occurred when a prominent surgeon was called to operate upon an equally prominent president of a great Catholic university. He was amazed to learn that there were in this modern age such persons as his patient, who received no salary for his labors in this world, having faith in his reward in the next. (The extent of his amazement may be imagined from the fact that he refused to accept any fee!) No doubt many such examples will occur to every reader.

Since every right action both perfects the doer and aids the neighbor, by reason of the good example and of the sharing of prayers and merits in the Church, Catholics are performing a kind of Catholic action as often as they act as Catholics. Moreover, a Catholic action is exercised *in a special manner* by those who consciously and with formal intention undertake the work of their own perfection and the salvation of others. But all this is done by individuals and, at least insofar as the apostolic part is concerned, without order, without continuity, without definite plan or method, without guided stimulus. It is, therefore, not the official Catholic Action as we know it today. Even when Catholics, well equipped in learning and talent, have received ecclesiastical approval for an undertaking, they are not yet "effectives" of Catholic Action, though they may be true "effectives" of the Catholic Church and its mission.

It belongs to the power of ecclesiastical authority, to its pastoral office, to congregate these dispersed and separate soldiers into a single ordered battle line, to coordinate their efforts, to commission their leaders. As intermediaries of the Bishops in this work, diocesan centers are usually formed, with a representative of the Bishop

in permanent contact with the heads of various sections of organizations. It is apparent, of course, that leaders who are untrained cannot be given commissions, nor organizations be given a true mandate unless they are prepared and equipped for the work to be undertaken. If such individuals or groups *are* recognized, it is in order to encourage them in their preparation and training for Catholic Action, rather than to acknowledge a present effective participation in its work. It is for this reason that study clubs have become an important, even essential, concomitant of instituting Catholic Action.

It has been disputed whether Catholic Action will produce its leaders, or whether it is the leaders who will produce Catholic Action. Both statements are doubtless true. The Center party in Germany produced its Catholic Chancellors and statesmen as truly as those Chancellors and statesmen "made" the Catholic party. Group study on a large scale, with a vertical system of organization gradually forming, will bring to the fore many leaders at the same time that it trains and develops them for Catholic Action, and enhances their prestige through the numbers they represent. Public speaking by members of Catholic evidence guilds, as proposed on a national scale by the Knights of Columbus, should succeed in producing a number of capable speakers and leaders, well informed on the essentials of their Faith. The spark of zeal that will be kindled by such means will quickly spread to the abundant timber close at hand, and find fuel in the Catholic Action program.

What that program is will of course vary considerably in its concrete details in different nations and even dioceses. The following general principles, however, will always apply:

1. In order to fulfil the complete idea of Catholic Action a twofold objective must be contained in the very constitutions of any society—it must be devoted not only to the work of the apostolate, but also to the pursuit of the personal perfection of the members. These two objectives mutually sustain one another.

2. In carrying out the first objective, the laity must be enabled to assist in some manner in the hierarchical apostolate, under a mandate proceeding from the Bishop.

3. Insofar as *any action* pertains *directly* or *indirectly* to the Church, it pertains also, under the leadership of the Bishops, to Catholic Action.

4. Political objectives as such are expressly excluded from Catholic Action, and the sections are forbidden to affiliate themselves with political parties.

5. Finally, there must be no hostile emulation of other works and institutes, no frigid avoidance or distance keeping, but the Catholic Action organization should be a cooperator in good works, a guide in the social apostolate, and a means to the infusion of the apostolic spirit into Catholic life.

There should also be included among the objectives of every efficient army of Christ's Kingdom the preparation of recruits for future effective service. This may be done either through a junior section, or a distinct organization of youth, training for action rather than act-

ing, though experiments of action should be a part of their training. If both groups are part of the same organization, the matured and trained workers may be designated "effectives," or by some other distinctive title. A real work of apostolate is performed whenever we share with others the results of our experience, so that they may profit by our mistakes and advance more surely and rapidly in the paths of Catholic Action.

Within the wide limits thus staked out, there is ample room for diversity with regard to the zeal, talents, and opportunities of each one; with regard to the national, diocesan, or purely local conditions; and with regard to the concrete form or structure an organization may adopt and the measure of autonomy it may desire to maintain. In this last connection the eminent theologian, Father Vermeersch, S.J., has expressed the opinion that the power of the Bishops over Catholic Action extends beyond "a certain vigilance" such as is exercised toward societies like the St. Vincent de Paul. When an organization enlists its services to cooperate in the work of the Church, it is reasonable to expect a certain dependence

by it on the Bishop. He may therefore command action and demand a measure of obedience from the organization. Moreover, it should be remembered that he has the power to recognize the organization as pertaining to Catholic Action, or not to do so. As for organizations which *cooperate* with Catholic Action, they have a similar relation to that possessed by the Vincentian societies.

How great is the obligation of instituting Catholic Action? There can be no question on this point: "the Holy Father so urges the matter that docility toward the voice of the Supreme Authority obliges us to institute these organizations according to our powers and conditions"—Father Vermeersch, S.J. But in the concrete institution care must be taken that our action agrees with that of the Bishop and even, as far as may be, let the organizations be created at the instigation of the Bishops.

The dawning of the day of Christian revival is past: it is full morning now, time that all were awake to the opportunities of the day and to share in its labors and its glories. How many "effectives" of Catholic Action is America to possess?

A Puritan's Day Out

JOHN GIBBONS

IT is perhaps as well to explain my title by saying that I am not at the moment thinking of myself but of the lady. For the second I saw her I set her down as coming from Salem, Mass. Not that I have ever been there or know at all what it looks like; but I know just what it ought to look like by my own half-century-old association of ideas. And if my ideas were taken from some child's picture book another half-century out of date, it is too late to help it now. It will take a lot to convince me that Salem is not a biggish village with singularly sad-looking streets and almost entirely inhabited by sad-looking ladies walking miserably to Baptist chapels. It would probably need a psychoanalyst to discover what picture books I studied in infancy.

She fitted so perfectly, you see. Gray hair jerked viciously back into a little knot behind, and a high-collared dress of some black stuff that made me think of bombazine; if anyone asked me what bombazine was, it is of course the stuff worn by ladies from Salem. She held her hands stiffly to her side, and though she had no mittens—I looked—she had the air as if she ought to have had mittens. It is rude to stare at strange ladies in restaurants, but wouldn't anyone stare at a figure of fun like that stalking into the *salon de jantar* of a third-rate Lisbon hotel! I did more than stare; I listened. And she was steadily and indignantly rejecting course after course in a perfectly good Portuguese menu and was demanding instead American dishes which naturally were not there. For a hotel well outside first rank that place is fairly cosmopolitan, and the German-Portuguese proprietor prides himself on being able to deal with any ordinary language; but I bet that lady came as a problem to the

management. It was a bit comical if you thought of it, and half an hour later I almost had to laugh aloud when I happened to look into the little cupboard that stood for a lounge and saw the woman furiously scribbling away at scores of picture post cards. She was wearing, I noticed, her hat.

Half a dozen times in the next couple of days I ran into her again, always either fiercely solitary at her table in the dining room or else sitting in that dingy little lounge doing more postals. She bought them in the hotel itself, I know; there was a rack of the things in the hall, and I saw the *corretor* filling it up afresh and then laughing with the under-porter. It suddenly struck me that they were laughing at the lady from Salem, and while I am English and not American it made me rather angry. Though I do not quite see why.

Then the third day we actually spoke. Properly I ought to have been on my way to the South, but there is only one train a day and it leaves at nine in the morning and I had missed it; if anyone is rude enough to ask, I had been out the night before. So there I was with another twenty-four hours in Lisbon and nothing to do with myself; and half-tentatively I looked into that lounge place and there she was with her postals. I think I asked something about a stamp for an excuse, but anyway in a minute we were talking and you'd have thought that I was the only man in Portugal with a word of English. That ridiculous old woman was metaphorically round my neck with relief and excitement at finding anyone to speak anything approaching her own language.

If you knew anything at all about Lisbon it was ever so silly. At the Avenida or the Europa or any of those

hotels she'd have found almost everyone English or American, and—at a price—she would even have been able to get her own ridiculous foods. And here she had to come down to the *Baixa* and a third-rate house where practically not a soul could properly understand a word she said. She didn't look like a bold adventurer, either.

But in her way she was, and as bit by bit the story came out I found myself involuntarily raising a mental hat to that American woman. Anyone less fitted to travel I never met, and here she was traveling. A lifetime's saving to see Europe, and somehow she had managed Cherbourg and Paris and Lisbon entirely by herself. Only it cost more than she thought, and somebody had told her of this hotel and a cheap *pensão* rate. These American marms once they get going are far more expansive than any Englishwoman: that little old lady was telling me all her troubles at once, and suddenly I gathered with a shock that so far she hadn't seen any Lisbon. For she had hardly been outside the hotel door. The language and the rush of that roaring traffic and getting lost and not being able to ask her way back. But those postals of hers, they'd be telling half-America of the gay and glorious time that she was having. As it came to me I stared a bit.

What could I do but beg the honor of being her escort for the day, and before I had properly realized what a fool I was we were in a street car on our way to São Vincente and the Pickled Kings. The old Kings of Portugal embalmed, you know, and it's a stock sight and was ticked down in her guide book to be done. If she had known it, she could quite well have had a cab there and back for about six *scudos*, or say a quarter of a dollar; fares are cheap in Lisbon. But she didn't know it and not once that day could I get her into a cab; I fancy she was thinking of them in terms of American rates and was scared. So to get to her next church I had to take two cars and change, which was a nuisance. That was São Roque, and who he was I do not know; but it is an ex-Jesuit church, all gilt and glory and wonderful *azulejos*, and makes another stock sight; and I hope she enjoyed it. But most of the time she was fretting about paying the exact half of our expenses; Lisbon street-car fare is sixty *centavos*, or six-tenths of about four cents, and one would have thought that a gentleman of fifty might have paid the fare of a lady of perhaps sixty without unduly compromising her. But would she let me? She would not. And we always had to straighten out our *centavos* before settling down to enjoyment of our churches.

Another nuisance was lunch, because she wanted a place where they did not sell what she called "liquor." And really it is a bit difficult in a country where every eating house is by law obliged to serve a bottle of *vinho da casa* or table wine with every meal. It is good for the vineyard industry and the Portuguese customer just leaves the wine that he doesn't want; but it is awkward for ladies from Salem. In the end we went to a place that called itself a tea shop, and a very unsatisfactory meal indeed I had. (They sold wine there, too; only she

didn't know it.) It was about then that I began to realize why people laughed at Don Quixote; my damosel looked so extraordinary. Black bombazine must have been evening dress; this was a sort of white drill stuff—in a country where everyone wears black—with short sleeves and bare arms. It may be Salem's idea of sub-tropical dress, but Portugal seemed puzzled about it. Then as I caught her face and her obvious pleasure at getting somewhere at last, I pulled myself sternly together. After all, that's an American lady and I am supposed to be an English gentleman; and if she wants to walk to Oporto then I will see that she gets there.

Actually she only wanted to go to Belem. It's Bethlehem, of course, Our Lady of Bethlehem, and it's the place down the Tagus where Vasco da Gama spent the night in prayer before leading his armada to find the Cape of Good Hope and the way round to India. From Central Lisbon it takes about three-quarters of an hour on a D'afundo street car, and she was staring like a child at everything and ever so pleased. Then it's the Jerónimos that you've got to see, a huge cathedral-like monastery of some Order of St. Jerome, and really it is a bit wonderful. I am not a scholar, but I know just enough about it to be fairly interesting to anyone like my little lady, and I think I told her all I could about the Manoeline architecture and so forth. The twisted pillars that were supposed to typify the foliage of Portugal's conquests in the East, and the great stone elephants and all that sort of thing.

Then they've got Vasco da Gama's tomb there, and I was reading out the inscription to her. Of course I've never learned Portuguese and I can't speak more than a word or two of it; but reading is different, and if you know Latin you can generally get the sense of most things. But as I told her that, her face changed a bit. Thinking it over afterwards, I see that it was the Latin that did the trick. Does nobody in New England learn Latin, or is it considered an improper language?

A minute later the situation came to a climax. We were in one of the side chapels and she was talking in what we English would call a rather high-pitched voice about the monuments and things; and while I couldn't very well tell her not to, I wished that she wouldn't. That is a real church, and there were people praying there. Then while I was wondering, a sexton sort of man came out from behind the altar and was saying something to us. I only caught one word of all his discourse, but I am afraid I knew exactly what he meant and I cut her volubility short and with a nudge was edging her across the chapel and to the door. And as I passed the Presence I naturally genuflected. Come to think of it, that was the first time that day; those other churches that we had visited had been national monuments, mere ecclesiastical museums, and there had been nothing there. Or at least I had seen no Lamps. It might have helped to explain things.

They wanted explaining. Outside in the open air, that little woman's face came as a revelation to me; in my own England, passions do not run so high. She had never

guessed that I was a Catholic, she said; and she said it with something like hatred. It was just as though she had detected me as professionally employed in the white-slave trade. And of course she didn't know what I was, I said, and for the matter of that I didn't know what she was, and didn't care either. But it seemed that she cared very much indeed, and as I stood there awkwardly I seemed to see the various emotions struggling for mastery in her face. A sort of blind hatred that was quite new to my experience, and then ordinary American decency and civility; and a moment later I was guessing at a third emotion of perfect terror of how she was going to get back to the hotel again. And I hastily offered to put her in the proper car or to call her a cab or in fact to do anything that I could for her better convenience. I blame myself bitterly now for the little pettishness that made me add that I feared that I should be unable to find a cabman or car driver who was not also a Catholic like myself.

In the end we went back in a street car and an armed neutrality, and nearer Lisbon we even talked a bit: it is probably safer with policemen and consuls and so forth about. She didn't see, she said, how anyone as educated as I seemed to be could possibly be a Catholic and believe in the Pope. And I know it is blasphemous, but I couldn't help it. I said that Our Lord Jesus Christ was much better educated than I was and had no difficulty in believing in St. Peter. And after that there was another silence.

Just as our car turned into the Rua Augusta she asked almost timidly what the man had been saying in the church. I do not know what he said, but I know that *braços* means "arms" and I made a shot at it. I was extremely sorry but he had rebuked her, I said, for indecency. And just then we got to the *Rossio* and the hotel.

My opinion is that the little old lady had quite an exciting day out.

New Deal from Hollywood?

GERARD B. DONNELLY, S.J.

SEVEN out of the eight great Hollywood studios have just announced 277 titles of the 350 motion pictures which they plan on filming during the coming season. The list, published just at the time that the industry offered to meet the Bishops' demand for film decency, makes extraordinarily interesting reading. Taken as a whole, it offers proof that Hollywood has changed its spots and will henceforth be known as Spotless Town.

Paramount, for example, is planning a brand-new version of "Ruggles of Red Gap." Almost certainly it will be one of the high-comedy successes of the year, for Charles Laughton has been cast in the role of the immortal gentleman's gentleman and—unless the producers go suddenly mad—the film will be smutless. To get this story, the producers reached back to the years before sex donned the buskin in the American theater. They have searched the same age of innocence for other stories. Two Barrie comedies, "What Every Woman Knows" and "The Little Minister," are to be screened again. Tish will return—to delight a generation that never heard of her. Cobb's "Judge Priest" and George Ade's "The County Chairman," are scheduled for resurrection. Even that old fireworks special, "The Last Days of Pompeii," is on the list. If the studio can resist all temptation to splurge on the Pompeian bath scenes, the Venus-worship orgies, and the troupes of slave girls, this ancient Paine spectacle, especially since it will be filmed in color, ought to pack the theaters. There is to be a Dickens cycle, and happily the gangster films of last year are to yield place to a whole series of colorful pirate stories—"Black Ivory," "Captain La Fitte," "Captain Blood," "Treasure Island," and Cecil De Mille's "Buccaneer." Again, it is to be hoped that in these skull-and-crossbone tales the studios sidestep all conflict with the Decency Legion.

Hollywood pirates are over-likely to kill their male and spare their female prisoners, and scenarists will be sorely tempted to drag beavies of buccaneeresses into their stories. Hollywood will be wise if it remembers the resentment caused by "The Warrior's Husband" and then exercises restraint in this matter of sea Amazons and female captives.

Mary Pickford promises a feature this year. So does Charlie Chaplin. There is big news in the announcement of three musical comedies, "Music in the Air," a charming trifle with a deeply Catholic setting, Victor Herbert's old favorite, "Naughty Marietta," and a gorgeous new rendering of "Showboat." But the important moments of next year's screen history will come when United Artists exhibits George Arliss as Richelieu, when Paramount shows "Mrs. Wiggs of the Cabbage Patch," with Pauline Lord herself in the title role, and when MGM releases "The Barretts of Wimpole Street." This last play, when first projected for Broadway, emphasized an ugly perversion theme. Irving Thalberg ought to be far too wise to risk offending the public by putting it into his film. If he is, Norma Shearer may win back the good will of the many whom she has antagonized by her recent portrayals of lighthearted adultery.

As a whole, then, the product schedule for the new season contains pictures notable for moral cleanliness as well as story interest. However, the film fan who has signed the Decency pledge will not examine the titles without certain misgivings. He has sworn to avoid films which make sex sin a subject of comedy. Yet at the very top of the new season's schedule he finds a philanderer's cycle. United Artists, for instance, intends to do "The Firebrand." If memory serves, this play deals with the amorous affairs of Benvenuto Cellini, an artist more

famous for his lechery than for his genius. The same distributors will release "The Private Life of Don Juan," although that adventurer's name is a synonym for the sort of thing that the code has foresworn. Fox's contribution to the gay-deceiver cycle is to be a picture somewhat brazenly called "Casanova, the Great Lover." And Warner has announced a production of "Anthony Adverse," a film sure to cause a pretty serious rumpus in the Hays' office if patterned too closely after the novel.

However, let's give the industry full credit for an honest promise to reform. Since it made this promise to the Catholic Bishops last month, it has made quick and expensive revisions of some of its most cherished plans. United Artists has junked "Barbary Coast," despite several months of intensive preparation. The MGM studio has also shelved "The Postman Always Rings Twice," an ugly lust-and-murder story. MGM's version of "Man and Wife" has likewise been tossed on the ash heap. Their Garbo vehicle, "The Painted Veil," and their continuity for "The Green Hat," are being carefully, even scrupulously, scissored. Jean Harlow's latest opus, the sixth Culver City property to suffer from the ban, is being fumigated and codified. Meanwhile far across Los Angeles, Warner's "Madame Du Barry," already in the cans for distribution, was withdrawn for refashioning. Best news of all: Paramount has recalled "It Ain't No Sin" for laundering, and recent dispatches report that a complete jettisoning of Miss West's widely advertised masterpiece is being seriously considered.

Despite these heroic censorings, however, the new list carries a number of films that the studios might well reconsider. After the brawling and dirty quartet of stories in which Edmund Lowe and Victor McLaglen have made themselves highly objectionable during the past four years, one is disappointed to find them engaged for a story entitled "Dames Is Dynamite." Two years ago a writer in this weekly fell into high dudgeon over an MGM picture which won audience sympathy to the side of sin. Its stars were Joan Crawford and Clark Gable, its director Clarence Brown, and its title "Possessed." On MGM's new list there is announced a drama with the same stars and the same director. Its title is "Chained." Although it would be most unfair to prejudge a picture merely by its name, the parallel between "Chained" and "Possessed" is a little too obvious to pass over without a warning. If this film turns out to be another one of those sin-justified-by-a-great-love stories to which Joan Crawford usually lends her talents, there is going to be a terrific howl from us embattled Papists.

In view of the fact that Irene Dunne and John Boles are frequently found together in the kept-woman type of drama, their two new untitled films for RKO will also bear close watching. Just how well MGM will succeed in an attempt to do a purified version of "The Wind and the Rain" remains to be seen, for the story of a charming young couple living in a state of what even the producers nowadays call sin will hardly please the Legioners.

Warner Brothers' feature called "Traveling Saleslady" and described in pre-production advertising as "a

spicy bit of Americana" will very likely bear close examination by the censors. And while one hopes that "The Merry Widow," with Maurice Chevalier and Jeanette MacDonald, turns out to be one of the most gratifying of the new musicals, yet Ernst Lubitsch's sly, Continental type of humor may call for a bit of scissoring in this film. The reader may guess, too, that for some time after the Hays' office gets its first look at the continuity for "Cleopatra" it is going to be kept pretty busy. The production code has some severe regulations about costume. These have been more or less disregarded in the recent past, but under Hollywood's new policy, the censors are going to have a lot to say about how Mr. DeMille's Egyptian serving maids will be clothed. This last holds true, too, for the "Scandals," which Fox intends to do this year under the direction of George White.

Having cast Anna Sten last year in Zola's story about a prostitute, Mr. Goldwyn is continuing his film renderings of classical literature with the same star in Tolstoy's "Resurrection." This story, now in its third or fourth film version, has usually roused the moralists in the past. Nobody will be surprised if the new version baits the Bishops' Stahlhelm. In the Catholic view the worst type of film is one that teaches a false moral thesis. Hence, if RKO's proposed picture, "The Fountain," contrives to make audiences sympathize with marital infidelity, this studio will stir up a lot of trouble for itself.

What threatens to bring on the great upheaval of 1935, however, is Paramount's determination to film "Sailor, Beware." New York's quasi-censor toleration of this stage piece does not justify the filming of it. The play revolves entirely around an attempt at seduction; it makes this the chief source of laughter; its lines, of course, avoid all mention of the serious moral values involved. Hence, to put this Boccaccian comedy on the screen would mean teaching millions of impressionable and unformed youth that sin is an amusing adventure, that morally it is insignificant, or at least easily excused. It is difficult to see, too, how "The Pursuit of Happiness," the bundling comedy, can ever get passed by the censors, and "She Loves Me Not" will have to be drastically toned down in lines and situation, else it will rouse howls of protest.

The new RKO film most likely to cause trouble among Catholics—unless, of course, the studio handles it with understanding—is the picture projected for Katharine Hepburn. To the Catholic mind the important thing about Joan of Arc is the fact that she is a canonized Saint. Of course it will not be necessary for the producers to over-emphasize the supernatural and spiritual in her life, but they will make a serious mistake if they omit it entirely. To attribute the mission of the Maid only to mysterious, preternatural, or vaguely religious motives would be as fatal an error as to endow her with a love interest. In attempting this film RKO is tackling a new and difficult problem. They should be fairly warned that they are proposing to deal with a Saint. One unfortunate line or situation will rouse furious resentment, and any timid attempt to desupernaturalize the Maid will make the Bishops summon the crusade.

Sociology

Dillinger: A Study in Parole

PAUL L. BLAKELY, S.J.

ON the evening of October 10, 1924, two small-town roughs, rotters both, sat swilling gin in a grimy speakeasy. The town was Mooresville, and although Indiana was cursed at that time with one of the country's most barbarous prohibition codes, and with the Klan, to boot, liquor was easy to get. Over their cups they discussed ways and means of repairing their fortunes, and at last decided that it would be safe to rob an old man who, they knew, would shortly be returning home from his little grocery store, carrying the profits of the day with him. Lying in wait, they fell on their victim, robbed him, and beat him cruelly about the head with a piece of lead pipe. Then they fled, leaving the old man lying unconscious on the ground.

Shortly thereafter, the two rascals, Ed Singleton and John Dillinger, were captured. Singleton fought his case, obtained a change of venue, and was found guilty on one of several counts in the indictment. His sentence was two years. Dillinger pleaded guilty on all counts, and was given a mandatory sentence of from ten to twenty years. He served nine years, and was released on parole in May, 1933.

Within a week, he had robbed a bank, and killed two men. Since that time, he has robbed a number of banks, the thefts totaling over half a million dollars, and has been directly or indirectly responsible for the violent deaths of fifteen men. During this period of parole, he has set the Federal Government and the governments of several States at defiance, and the wholly ineffective attempts to capture him have cost nearly a million dollars.

If Dillinger is a fair sample of the parole system as it operates in this country, then, as Hinton Clabaugh, former chairman of the Illinois State Parole Board, said last week at a meeting of the Central States Parole Association in Chicago, "probation and parole are the two outstanding and most valuable assets of the criminal, especially of the professional." Parole in particular, observed this experienced officer, appeals with power to the sentimentally inclined, but "in practical operation it has failed, and crime conditions throughout the land continue to grow worse." In the absence of really definite and complete statistics, I am not inclined to take Dillinger as a fair sample of what the parole system is in practice. But I have no doubt that the cases of Dillinger, Clyde Barrow, "Pretty Boy" Floyd, and others of less notoriety that might be cited, justify Thorsten Sellin's opinion that the optimistic claims of the upholders of the system in this country "have been rudely shaken."

That parole, like many useful and valuable social devices, has been frightfully abused by professional criminals and no less criminal politicians and members of the bar, is hardly open to question. Parole, as generally ac-

cepted, means a conditional release of a prisoner who has served part of his sentence. Probably from the beginning of penal imprisonment, it has been usual to reward prisoners who showed signs of reformation by shortening their terms; in more recent years, instead of granting the prisoner an absolute discharge at the end of this shortened period, it has become customary to release him conditionally. It was argued that the imposition of conditions would benefit the prisoner and the community alike. Since the parole could be revoked for misbehavior, the former prisoner would have an added incentive to keep on the right path, and the community would be protected against any anti-social conduct into which, without this support, he might fall.

It soon became evident, however, that if parole was to have its intended effect, some degree of supervision over the discharged prisoner was wholly necessary. As the system evolved, State parole boards were created, and in 1925, a Federal Parole Board. The prisoner's application for parole was to be considered by these bodies, and if granted the prisoner was bound to report at stated intervals to the Board, or to an officer assigned to the case. Every effort was to be made to obtain work for the prisoner, and to help him to become a useful member of society.

No fault can be found with the theory. The right of the State to punish for crime, even by the death penalty, cannot be denied except by those who, logically, must deny the right of the State to safeguard its own existence, and the welfare of the citizen. But this right is not unlimited. It must be proportioned to the crime, that is, to the gravity of the assault against God and the State, and to the conditions that may be peculiar to the community and to the individual.

To take the last condition first, it is, generally, improper and unjust to mete out to children, the young, the mentally unstable, and to those who have been deprived of a normal training in youth, the same punishment, for the same crime, that is inflicted upon those who fall under none of these categories. Next, since the primary purpose of punishment, as the Philosopher writes, is to restore the balance of justice that has been disturbed by the evil doer, it is proper and necessary that punishment should be graduated and proportioned. Hence the same offense may be punished lightly at one time, gravely at another, but justly in each case.

In some American States, horse stealing was at one time punished by death, the reason being that in sparsely settled districts to take a man's horse inflicted a very grave injury. Without it, he had no means of communicating readily with his neighbors, of calling for help when attacked by savages or bandits, or of going

to their assistance, or of protecting himself and his family in the ordinary emergencies of a pioneer life. It is highly unscientific to brand the punishments of other times and countries as "barbarous" without taking into account the conditions in the communities which inflicted them.

It is clear, then, that while the State may and indeed must punish crime, it may not justly inflict a punishment that is too severe. Hence, if a lighter punishment will suffice, it is a violation of justice to inflict the heavier. Hence, too, when a prisoner shows signs of reformation, and it may reasonably be hoped that his reform is well grounded, the State may, as an act of grace, release him with or without conditions before the expiration of his sentence. When, finally, it is remembered that the State which, in punishing, acts in the place of God, may, like that Eternal Judge temper justice with mercy, the solid basis on which the theory of parole is based becomes evident. If by mercy the prisoner can be rehabilitated and restored to a place in society, both he and the community have gained much.

But how has the theory justified itself in practice?

It has worked well in those States in which politicians and criminals have not been permitted to control the parole board, and the appointment of the parole officers. Although forty-five States and the Federal Government now have statutes providing for some form of parole, fourteen States, according to the latest figures at hand (1931) have no parole officers, and thirteen have only one. It is obvious that in these States parole must be equivalent to an unrestricted discharge. What Sellin wrote a few years ago is still generally true: "the practice of parole is not, however, uniformly on a high level."

Parole officers are still either too few, or, selected for partisan reasons, are incompetent. In some States, the ludicrously small appropriations for the system show clearly that the legislature does not take it seriously. When such conditions exist, it is not surprising that the parole board also fails to take itself seriously, and is ready to bow to political pressure, or to the pressure exercised by the dangerously sentimental and by the professional signers who will petition for anything if you put a pen in their fingers and a paper before them.

Dillinger seems to be a product of parole gone wrong. The petition for his release was signed by 169 prominent citizens of Mooresville, but little or no investigation seems to have been made by the authorities who received it. Dillinger's conduct in prison had been uniformly unsatisfactory, and, if I am not mistaken, was the reason why he was removed from one prison to another. Briefly, he had shown no indications whatever that he was prepared to lead a decent law-abiding life. According to Judge J. W. Williams, who sentenced Dillinger, the authorities were so careless that the parole was granted not for the crime committed in 1924, but for a crime committed in another county in June, 1930, at a time when Dillinger was in the penitentiary. "I cannot help feeling," said Judge Williams, in an interview with Victor P. Rankin, published in *Startling Detective Adventures*, "that if other law-

enforcement officers had dealt with him as firmly as I, he would not now be at large."

The apparent increase not only of crime but also of open contempt for authority should make us chary of swinging the prison gates too widely. Prison may not reform the criminal, but it at least prevents him from murdering inoffensive law-abiding citizens. Dillinger is a symptom—and a product—of many unsuppressed social evils. Whether he is also the product of a bad parole system, I leave to your judgment. But I think he is a symptom which indicates that the parole system stands in need of a searching investigation, to be conducted neither by its beneficiaries nor by those who hold office under it. Under the debased political conditions now prevalent in this country, can the parole system be made to operate for the benefit of the community and of the prisoner? That, and not the theoretical justification of the system, as such, is the problem to be solved.

Education

The Golden Hour

CATHERINE JONES FRIER

OR at least it should be for the pre-adolescent, that appealing period in the child's age between six and twelve. Yet I have been struck repeatedly by the faulty attitude of some Catholics toward their children's development during those important years. One mother, a friend of my own early convent days, said to me recently: "The public school is so close that we're just going to send Jimmy there until he's about twelve. Then of course we'll send him to a Catholic school and college to learn his religion."

"And in the meantime?" I asked, rather disgustedly, I'm afraid.

"Why, in the meantime we can give him as much Catholic training and instruction as a child that age is able to grasp, anyway."

Then I began to pontificate zealously on Jimmy's behalf, with the result that my friend has promised me that next year she will send him to the parish school. If it really comes to pass I shall consider it the best spiritual accomplishment of my life.

Catholic parents have no right to deprive their children of the blessed influence of a Catholic school environment in those early years. The emotional impressions of that age root themselves very deep and are as lasting as the heart itself. Those priests and nuns necessarily impart something more of the tenderness and fineness of their own souls upon the plastic souls under their guidance than do those teachers to whom teaching is an avocation rather than a high vocation. That should seem obvious to anyone. We are all struck by the alertness of perceptions and the quickness of memory in children of that age. We speak often of old persons being in their "second childhood"; their memories grow dim and their childish impressions and feelings come back to them. Would that not seem to be because they have been more

deeply, if subconsciously, embedded in their own minds?

The great Vittorino da Feltra saw in the human sapling two elements to be developed side by side, the body and the soul; and the culture of the one is ultimately for the culture of the other. The child's higher capabilities, such as morality, sympathy, and esthetic enjoyments are in their nascent state, in a stage of development awaiting the fuller birth of adolescence. It is the teacher's advantage in the early years of these lives to build up without tearing down; there are no previous errors to be unlearned, and those fresh young characters are treasure houses of interesting and rich possibilities. There are possibilities which, without the right understanding and guidance and unselfish watchfulness, might never be developed or might be perverted into dangerous channels. The Catholic school is the supplement of the Catholic home; the home influence is the greater but it is incomplete. The pre-adolescent period is the time when the child is reaching out for its own independence, it is the initial going out of the home into the world. He has the right to go into his own world, the world where he will meet his own kind, the kind of boys and girls who have all come from decent homes like his own and who are to grow up with the code and ideals of his own faith. It is a part of his heritage. No Catholic child, except in far rural districts, needs to be deprived of the great privilege of spending those awakening years under the guidance of Catholic educators. He has a right to that foundation of his faith and morals. He has the right to those especially sweet memories which all of us have who went directly from our mother's arms into the care of those divinely patient hands of Sisters and priests.

I repeat that no child needs to be deprived of it. The reason I emphasize this is that in these dark days of depression some Catholics argue that they cannot afford the extra expense of this private system of education. That is absurd. No parish school or high school will refuse to accept a child whose parents cannot afford to pay the ridiculously low charges which are made to those who can afford to pay. If a Catholic uses that argument, he is either laboring under a false impression or is the victim of a false pride which makes him lack the humility to put his case before the director of the school.

Again there are even some few benighted Catholics who will superciliously contend that the public school with its greater source of income has logically organized a higher standard of education than has the parish school. That, too, is absurd. In the first place, they are practically subjected equally to the same inspections by the State. In the second place, don't forget that a large part of those larger funds are spent in monthly salaries which would probably not be paid to an entire staff of Religious in a year. Thus may we profit by those vows of poverty! The public schools spend vast sums on their buildings, their grounds, the stadiums, and other equipment which is non-essential in any fundamental way; in fact, I wonder if the luxurious public-school buildings in poor districts do not make for discontent among children of very poor homes.

Just one more "weak-sister" type of Catholic parents. I did not know they existed until the other day when two women, in a group of Catholics and non-Catholics, were indulging in an orgy of self-justification in regard to sending their children to a public school. Said one of them:

"I want Tom and Irene to be equipped to face the world. It's a hard old world and full of all kinds of people. The public school is typical of it. They will meet all sorts of people and so, as children, I want them to mingle with all classes of children."

It is strange psychology, to subject immature little children to the companionship of riff-raff. I do not feel snobbish in saying that, for it is inevitable that in certain districts there are at least a few children in those motley public crowds that have lost the sweet innocence that should characterize that golden hour. Perhaps it is through no fault of their own, perhaps it is partly due to bad heredity and bad home life, but at any rate one such child might corrupt our own.

I, for one, want my children to grow up among the best children. Those best may not be the rich or the socially elite, but they are children who have come from Catholic homes where ideals of faith and purity and integrity are most likely to flourish. I want to know that when they set forth from me on that memorable "first day of school" they are going into a school where those ideals will be respected and strengthened. Then when they grow up and go out into the world of business and society, I shall feel I am sending them forth equipped as well as possible to meet all kinds of people and conditions. They will choose the best because they have always known the best.

It is strange how busied mothers can be with medicine chests and clothes baskets and calories! They sometimes grow so consumed with the lesser things that they neglect the higher. They remind one of Martha; they leave the better part to the Marys of the schoolroom. Perhaps every busy mother sometimes fails in that respect and so we should all be sure that the Mary of the classroom is really a Mary, one who can teach our children how to sit at the feet of Christ.

BANQUET

On polished platters of insinuation

You serve the rarest gossip of the town.

Each dish is piquant with your conversation.

Each morsel fire-turned and richest brown.

Your silver knives display no sign of tarnish.

You fill our glasses with your brimming wit.

Each highly seasoned portion bears a garnish

Tempting your guests to taste and relish it.

Though you have served us with your wine of laughter,

I shall remember in the hours after

I feasted at the banquet of a hypocrite.

I'd rather gipsy through existence, breaking

A crust of bread along a country lane,

Than taste one morsel of a gossip's baking

That means some heart has known, or shall know, pain.

GERTRUDE RYDER BENNETT.

With Scrip and Staff

THAT master of the art of living, M. Franc-Nohain, whose counsels were among the pioneer offerings of the Catholic Book Club, gave a talk not long ago to a group of students on his favorite subject. You should keep two books, he explained: a large one, for life's little joys; a small one, with gilt edges, for life's great joys. Not difficult to make the collection grow. "Today, for instance, I shaved myself: a little joy. I lunched with some friends. Lunch was so-so; but the coffee was delicious; a little joy." One of his hearers, Léon Guillet, of the Institute, and Director of the Ecole Centrale of Paris, came to the conclusion that his experiences for the past twelve years in teaching the most intelligent element of French youth could be inscribed in the book of the great joys. Some of his reflections on this subject are contained in an article in the *Paris Revue des Deux Mondes*, for June 1, 1934, under the title: "The Elite of Youth in 1934."

M. Guillet's young people average from eighteen to twenty-three years of age. Eight to ten per cent of them are foreigners; the rest from all parts of France. They are the element which is now making history in their own country. The traits that he analyzes are not uncommon to youth in other lands as well.

He begins with their weaknesses. Grammar and spelling: faulty; due to previous school and home conditions. Considerable slovenliness of appearance. Hatless; untidy in dress; coats worn in the classroom; abrupt departures without salutation or handshake. This he disapproves of: "not to be elegant; but one should be clean, agreeable; and obey certain elementary laws of bearing and politeness."

Then the brighter side. There is a marked desire to found families. Many early marriages, where before marriages were rare. With regard to girl students: out of forty-two girl graduates, one died; twenty-two are married (fifteen to fellow-students); one is a widow. Most of them have excellent positions: technical, secretarial. The twenty-two young married graduates have thirty-one children. Can we make as good a showing with our girls' college graduates in this country?

SOME notes as to traits of conduct. M. Guillet notes more simplicity, less pose than twenty-five years ago. Present-day French youth is less sensual than it was; there are fewer unworthy liaisons. It is decidedly more given to sports and athletics (learning these probably from the Anglo-Saxon countries): motoring, rowing, fencing, tennis, football, etc., with such indoor amusements as pingpong and billiards. There is a marked increase in frankness and directness in speech and manner. As a heritage of the World War, a deeper spirit of patriotism. More taste, too, for travel.

Two traits particularly attract his attention: "modern youth is much more attached to religion, in whatever form

it understands it; is not afraid to make its beliefs known, without ostentation. . . . It shows a pronounced social spirit." The Boy Scout movement he believes helped in the development of this latter trait. Especial credit is to be given to the Society of St. Vincent de Paul.

They take to reading; save for about twenty per cent, carefully planning it. They consume on an average two volumes a month, outside of their required school matter. Greatest favorites are works of every description pertaining to the World War: Raymond Poincaré's "Memoirs" are continually in circulation. Other decided preferences are: André Maurois, François Mauriac, Maurice Barrès, Rudyard Kipling, and the geologist Pierre Termier; also older writers, as Bazin, Bordeaux, Maupassant, Tolstoy, etc. The foreign students prefer the classics. An excellent and sound spirit, thinks M. Guillet. I may conjecture that sixteen years of post-War Catholic Action begin to show their fruits in France, as in other countries.

THAT architecture should be "functional," everybody seems to agree. But just how far the functional idea is to be pushed, will remain, probably, a matter of dispute as long as buildings are buildings. The Hon. Mayor of New York contemplated one of that proud city's new refuse incinerators a few days ago, and sighed over the fact that though its architecture is functional, it lacks a soothing restraint of style. In the *Nation*, for June 27, the Drifter draws attention to the inconsistencies of the noble human form:

Consider, for example, those two little appendages which are sometimes like delicate shells and sometimes like cauliflowers, but which are, in either event, always called "ears." Poets praise them; lovers bestow kisses upon their periphery; and no one would willingly part with the pair he has. Yet they perform, so physiologists assure us, no useful function.

Agitation of the functional worry was created by the inauguration in Rome, on May 20 of the new church of Christ the King. It is distinctly modern in style: rectangular units of construction, blank walls, "rationalized" use of glass and lighting arrangements, etc. The architect, Marcello Piacentini, devoted especial attention to the cupola. He wished to have its effect "intermediate" between the appearance of the cupola "too soon," to one who enters the church, in a Greek-cross edifice, and "too late" when the church is elongated in the familiar Latin-cross style. Count de la Torre, editor of the *Osservatore Romano*, has his qualms concerning Signor Piacentini's masterpiece. He frankly gives credit to the architect's zeal in striving to solve structural problems. He also believes that a sincere attempt was made to carry out the principles of the Holy See, which require that Christian art should arouse veneration, recollection, and the spirit of prayer. But the attempt left only "traces" of success. The athletic, "menacing" Christ over the high altar, for instance, he finds disturbing; along with other features. The populace themselves were disturbed, and made ironical remarks at the inauguration. Still, many of the Byzantine Christ figures gesticulate like the piece in question. Some swings to functionalism may be extreme; but in the long run balance will be restored.

THE PILGRIM.

Literature

Campus Writers

NORMAN MCKENNA

SPEAKING of the Catholic Emergence, which is the fashionable thing to do, it appears that great things are expected of the younger generation, in a literary way. Not that the older generation is lost, but that the elders represent a static quantity; expansion in numbers or increase in interest is hardly anticipated. The yield, then, is a known quantity, but in the field of youth. The yield is unknown, and if the present excitement is kept up, the future crop looks promising.

For the bulk of the crop we look naturally to our colleges and schools; for assurance of a better day in Catholic letters we have the interest and enthusiasm displayed at the Catholic Book Conference. That was only a beginning, and because it was unexplored territory to many of those present, many of the speakers wandered far afield, but enough of them knew what they were talking about to justify the session. The majority agreed that something ought to be done about it, and fortunately some were wise enough to realize that it is the young people who must do it. So to the speaker who urged their fellow-collegians to get to work and write, write, write, a handsome acknowledgment must be made. That suggestion was infinitely more practical than the sentimental encomiums to the Church, as Mother of the Arts, which sounded suspiciously like whistling past a graveyard.

But what the younger people can do for themselves is limited in very material ways. If they want to be writers, they must have the nourishment and inspiration of good courses in English, a privilege which not all Catholic collegians enjoy. If they want to be journalists, they must have good schools of journalism, which are few in number. If they are interested in reading and writing at all, they must have good campus papers and periodicals; they have many, but of varying standards. If any of our students are to write novels, plays, prose, and poetry of any worth at all, their industry must be encouraged, and their ambitions aroused through proper incentives.

English, so they say, is such an easy subject to study. Nobody ever flunks English; the sciences, foreign languages, and philosophy are formidable barriers which balk many a collegiate career, but English is the low hurdle to be taken in easy stride. That may result from the long-respected custom of dumping otherwise unappointed teachers into the English department, for *anyone* can teach English!

Accordingly, some of the journalism courses are equally bad; in some colleges, they are the accepted campus joke. In others, their standards are no doubt as high as those in non-sectarian colleges, but schools of journalism, of whatever grade, are all too few. Patterson's Register shows eighteen schools or departments of journalism in a total of 162 Catholic colleges for men and

women. Most of these schools or departments are in the Middle West; there is one on the West coast, a few in the East, and none in the South. On the whole, journalism is being neglected as a field for Catholic collegians; our schools are insufficient in number and lacking in facilities, and therefore, not covering the ground.

Apropos of this point, the Columbia University Scholastic Press Conference, held in March of this year, had twenty Catholic high schools and academies entered in its competition for school papers. Twenty, out of 2,123 Catholic secondary schools in the United States; of this number, one received a medal, seven took first places, five took second places, and one took third place, in various classifications, according to the size of the school. Why so few representatives of the Catholic school system? The Catholic School Press Association is vigorous, has a fine official publication, and gives annual awards, but apparently receives little cooperation in the East.

If the high-school papers show so well in open competition, it would seem that the collegiate periodicals would be proportionately better. But they are not, whether their literary standards depend on the editor, or the faculty advisor. They usually represent the best effort in a given college; if they are utterly hopeless, it may mean that there are at the time no shining lights upon the campus; next year, it may be different. It may also mean that the faculty advisor is ill chosen, or lacking in zeal for his assignment, or the faculty fails to show appreciation for work performed. It is worthy of note that the good literary periodicals usually have a tradition to maintain; at some time, there was an energetic and inspiring faculty advisor, or an industrious and ambitious young editor wielding the blue pencil. One time, they reached the stars, and every issue thereafter is aimed at that same high goal. But like the early airplanes, some of the periodicals never left the ground.

Collegiate newspapers are a different matter. News articles have a form to follow, at the worst; indeed, every part of the newspaper can be measured by set standards; here, at least, there is little excuse for inadequacy. In a poor paper, the fault may lie with the faculty's choice of advisor, or insistence upon a severe censorship, or both. Or it may be that the editor won his office through politics, and, as Gertrude Stein might say of campus politicians, a snake in the grass, alas! It may be that the editor is earnest but inept, too dull to realize his or her opportunities. Sometimes campus papers are regarded as necessary nuisances, anything to keep the children quiet. In small colleges, a provincial humility may keep the paper in an undeserved rut.

In general, campus papers in men's colleges are superior to those in women's colleges, because men are allowed greater freedom of expression; they are accorded more respect by the faculty, in recognition of their maturity and self-reliance. The women, it appears, are not to be trusted; they are very often treated like overgrown children. Whether it be the campus paper, the student council, or any other form of extra-curricular activity, the women's faculty advisor is on hand, and

usually, she brings along horse, foot, and guns. The girls may sigh and cry, fret and storm, but the faculty has its way. Sometimes the advisor in a men's college brings along his artillery, but that only creates noise and confusion, so the faculty go back to their job of turning out Christians, gentlemen, and scholars, and watch how the process is getting along, right on the campus.

So, perhaps to show that it can be done, a few women's colleges (three, at least), turn out commendable weeklies, in consistent good form, and all that a good paper should be. The men's colleges have many worthy sheets, some really excellent, and others of great promise, but they never fulfil it. There are numerous poor ones, entirely too many, in colleges where students have little say in their own affairs, or stand in need of incentives to work.

But, if conditions in our colleges were ideal, and students of literary promise were properly equipped to make, in time, their contribution to American letters, what incentive have they for writing, and especially, for writing as Catholics? A Pulitzer Prize? A Guggenheim Fellowship? Another Laetare Medal for work in literature? Anything? Nothing. Not a prize, not an award, not a fellowship. Talent to be developed, yet thus far, no one has been sufficiently enterprising to encourage this development. The future crop does look promising, but if it is not to bake in the ground, some rainmaker, rather, several rainmakers, had better come along and start the showers.

REVIEWS

The Smith of Smiths. By HESKETH PEARSON. New York: Harper and Brothers. \$3.00.

Properly to evaluate the work of Sydney Smith and the *Edinburgh Review*, one must consider the state of England at the opening of the nineteenth century. The Catholics had not been emancipated; the Corporation and Test Acts had not been repealed; the Game Laws were horribly oppressive; man traps and spring guns were set all over the country; prisoners tried for their lives could have no counsel; Lord Eldon and the Court of Chancery were the scourge of the nation; libel was punished by the most brutal and vindictive imprisonments; the laws of debt and of conspiracy were on a barbarous footing; the slave trade was tolerated; Parliament stood for the interests of individual landowners, while large sections of the public were unrepresented. All these and numerous other evils were exposed by the *Edinburgh Review* and eventually righted by the political party to which it gave a conscience and a policy. Smith was on the side of humanity against its oppressors at a time when champions of liberal opinions were ridiculed by time servers, hated by sycophants, and shunned by society. Although he gained rapid fame as a preacher, lecturer, and humorist, he did not obtain conspicuous Church preferment, even after the Whigs came into power. The prophecy of George III prevailed: "He is a very clever fellow, but he will never be a bishop." He died a mere canon of St. Paul's, an odd mixture of Punch and Cato up to the end. Indeed, he had little taste for an ecclesiastical career. It would be hard to find much dogma in his sermons. But he did dispense charity to all who called upon him, especially to the poor of his parish. And he was a devoted husband and father. Fortunately, Hesketh Pearson has let "dear Sydney" tell his own story. Quotations from letters, articles, and addresses are numerous as well as apt. The result is an unforgettable picture of a gifted English man of letters.

J. F. T.

Restoration. By ROSS J. S. HOFFMAN. New York: Sheed and Ward. \$1.50.

This is not, as might be expected from an eminent historian like Dr. Hoffman, a work about Stuart legitimacy or the New Deal in America; except in the purely allegorical and anagogic sense that it is about the Restoration of the reign of Christ the King in the heart and mind of a modern man, and about the New Deal of supernatural adjustment and integration that has been arranged by the Divine Dictator in a previously disorganized soul. This little book belongs to the literature of conversion, which begins with a famous chapter in the "Acts of the Apostles," and continues through the "Dialogue with Trypho," the "Confessions" and the "Apologia" down to the present decade. What is specific about "Restoration" is that it is the story not of a litterateur, or philosopher, or theologian, but of a plain professor of history; and that, secondly, this particular divine comedy, like the sublime creation of Dante, translates the epic of subjective experience into the language of general humanity. The book is really about Dr. Hoffman; it reads like an analysis of "uprooted, alien, frustrated man" as he has been since the disintegration of Christendom. "Each thing took its own independent way and brought the world to chaos. It was like a dramatic re-enactment of the Fall, when revolt against God precipitated a revolt of nature against man and the entry of discord into all terrestrial life." There are many harsh judgments about the "Reformation" and "Science" and other shibboleths dear to the heart of the "modern man."

The scientific ideal became identical with the ideal of magic, which is why so many of its consequences have been evil. . . . It was bent to do prostitute service for a morally irresponsible politics and business; in which service lies the most direct threat of ruin that hangs over our complex and fragile mechanism of civilization. It has been the old, old story of men trying to be gods.

Dr. Hoffman dedicates his book to his wife, who "is a daughter of the Church and a very sane, wise, perceptive woman." There is less about her in this book than about the general "need of a restoration, of subduing the anarchy of the world, the mind and the soul with principles of order, value and integration." All the same, if guardian angels would only speak, we might find that she has been the Beatrice to this modern Dante. G. G. W.

Der Grosse Herder. VII. Band: Konservativ bis Maschinist. VIII. Band: Maschona bis Osmia. St. Louis: B. Herder Book Company. \$9.50 per volume.

With the completion of the letter M, this great reference work of Catholic scholarship enters upon the second half of the alphabet. The two latest volumes to appear are so rich in matter, form, and interest that it is impossible, in the few lines of a brief review, to indicate adequately their content. How extensive this is may be best seen by following up any one of the hundred specialties or types of knowledge which the encyclopedia treats, in every case with marked success in combining compactness with clarity. Take the matter of physical welfare alone: a subject which the modern mind demands shall be treated with competence. A casual turning of the pages reveals Krebs (cancer), Krankenpflege and Krankenhäuser (sick, hospitals), Körper (body), Leibesübungen and Leichtathletik (gymnastics and field athletics), Masern (measles), Medizin, etc., etc. In each of these instances the latest and most certified findings of modern medical science are afforded: with a wealth of practical illustrations. A complete science of housekeeping, family care, home therapy, etc., is contained within the pages of the encyclopedia. The social and economic questions of the day are handled in a corresponding series of articles which succeed in condensing a whole literature: such as Geld (money) and Gold, Landwirtschaft (agriculture), the admirable treatment of wages and wage doctrines (Lohn, Lohnbildung, Lohnzahlung, etc.). The more technical aspects of the wage problem are separated, by a change of type, from the body of the article: this being the practice throughout. Liberalismus is shown, in the boxed article thus entitled, to apply to a philosophy of life, to law, so-

ciety and the State, to economics; while its defects and the reasons for its condemnation are precisely summed up. Marxism (Marxismus) could have been more adequately explained, in view of the attention paid to it. In such fields as art and music (Kunst, Kunstglas, Malerei, Melodie, Mosaik, Musik, Niederländische Kunst, Oper, etc.) historical examples, exquisite photographic reproductions, invaluable synoptic tables are at the student's command. As would be expected in a work from modern Catholic Germany, matters liturgical are lavishly and competently featured (Liturgie, Liturgische Gewänder, with superb color-plate reproductions, Messe, with fine analysis of the structure of the Mass, etc.). The articles on Mystik and Lebensgestaltung (conduct of life), range from the immediately practical to the profoundly doctrinal and theoretical. Nothing in the field of popular science escapes the Grosser Herder: aviation (Luftschiff), automobiles, motors, every variety of technical processes (Kunstseide, Leder, etc.), are richly illustrated and adorned with useful graphs and tables. Of intense immediate interest is the series of articles dealing with Nazionalsozialismus, in objective and documentary manner. Indeed, complete objectivity is one of the finest points of this admirable work. Generous recognition is accorded throughout to persons and things American, as well as to all other standard reference works (Nachschlagewerke), in an international table covering over two pages. In view of the scholarship, technical skill, practical wisdom, taste, and profound sense of contemporary needs that have gone into these attractive volumes, it will be a pity if any Catholic library, public or private, is not blessed with Der Grosse Herder.

J. L. F.

After Strange Gods. By T. S. ELIOT. New York: Harcourt, Brace and Company. \$1.25.

In this "primer of modern heresy," the reader is presented with three lectures delivered at the University of Virginia by the author in 1933. The book is tastefully printed. In the main the lecturer has to do with canons of literary criticism, and discounting the ephemeral values of smartness and flippant heterodoxy, he insists on the establishment of worth according to the lasting norms of morality and religion. His approach is in no sense theological, but he makes certain claims for a transfer of theological terminology to the field of literature, on the grounds that the old cleavage of "romantic" and "classic" has not served its purpose, and the characterization "traditional" is unpointed—therefore far from informative. The lectures are aptly illustrated from the writings of well-known moderns, but not so copiously as we would wish. The points made in negative criticism are shrewd in analysis and designation, but the positive stand taken by Mr. Eliot is not satisfyingly clear-cut. If, as the "primer" indicates, modern literature is suffering from religious weakness, we should like to hear this able critic insist that the weakness is entirely subjective, since the objective religious truth that the authors need, is at hand for their use and for the correction of their well worded but poorly considered denials. Mr. Eliot's succeeding volume will undoubtedly be clearer, more emphatic, and therefore exceedingly welcome.

R. J. McI.

The Secret of the Little Flower. By HENRI GHÉON. Translated by DONALD ATTWATER. New York: Sheed and Ward. \$1.75.

Here we have a book about a human being who lived among human beings—and was a saint. The writer has written a stimulating appreciation of "a spoilt child," who had a will of her own, was proud by nature, and possessive, too, and yet in masterly fashion conquered self, pushed pride under, and cast aside every single thing of earth that she might win Heaven abundantly. Nor was there overmuch sunlight in her life for she walked long days in the dark,—alone, even God seeming not to be there. Ghéon limns her struggles in bold, sharp strokes. Some judge that he accentuates too much the frailties of M. Delatroette and Mother Mary of Gonzaga, and others of the Carmel in Lisieux. Maybe, too, he misses at times a point of accuracy in dates. But

he is not writing a history. He is telling "the secret," trying to catch the evasive, inner springs and motivations of a saint; and he is trying, too, to analyze her temperament and character. The story stands as the brave fight of a brave soul who gave herself no quarter and asked no respite. Too often St. Teresa is pictured for us—as are so many saints—as one who simply could not help being good, gliding though life wrapped in cellophane and untouched by any of our common, everyday irritations and annoyances. But Ghéon makes her one of us, of the same clay as the rest of us; only she moulded that clay and cleansed it, and beautified it—even as we can do if we follow her "little way."

F. P. LeB.

BOOKS AND AUTHORS

Liturgy and Spirituality.—The widespread interest in the liturgy has aroused a general desire for more accurate and accessible information than has been provided as to its proper setting. Since the liturgy centers around the altar, a work like that of Geoffrey Webb, "The Liturgical Altar" (London: Washbourne and Bogan. 5/), is particularly acceptable. Within the compass of a small illustrated handbook of 112 pages, Mr. Webb collects the prescriptions of the Church concerning the construction and the decoration of the altar. These are considerably enhanced by an explanation of the historical origin of the prescribed usages, such as that of the baldachino. Mr. Webb is precise on such mooted points as the requirements for the liturgical exposition of the Blessed Sacrament. He is not a stickler for the medieval, but combines reverence for the past with a genuine appreciation of the art of the present. Of great interest are the reconstructions of pre-Reformation altars which are afforded. Frequent reference to Mr. Webb's work would save expense and worry to parish priests and architects.

The Abbé Edouard Dumoutet, S.T.D., Director of the Seminary of Issy (France), is an indefatigable student of the popular religious practices of the Middle Ages, concerning which, until recent years, comparatively little has been known. The writings of Father Herbert Thurston, S.J., have drawn the attention of English-speaking readers to the extraordinarily popular and intense devotion to the viewing of the Sacred Host, then prevalent in all parts of Catholic Europe. The Abbé Dumoutet continues these studies in his booklet: "Le Désir de voir l'hostie" ("The Desire to See the Host." Paris: Beauchesne. Fr. 27.50); proving the connection of this practice with the famous canon of Eudes de Sully, Bishop of Paris, which is thought to have established the rite of the Elevation of the Sacred Host at Mass. The gradual decline in the devotion is traced. The same author explores a kindred field in a larger, illustrated work: "Le Christ selon la chair et la vie liturgique au moyen-âge" ("Christ According to the Flesh and the Liturgical Life of the Middle Ages." Beauchesne: Frs. 40). As a result of these patient studies, covering a wide field in time, geography, and languages, we find, from the eleventh century on, the growth of a passionate devotion to the Sacred Humanity of Our Lord, initiating with the veneration of the Sacred Wounds and the Crucifix, and finally developing into the present-day practice of the Benediction of the Blessed Sacrament. These original researches throw abundant light upon the history of the liturgy itself.

A door into the intimacies of medieval piety is opened on the first page of the second volume, *fascicule II*, of the "Dictionnaire de Spiritualité" (Paris: Beauchesne. Fr. 20 per volume, plus postage, paper covered). This monumental work, edited by Marcel Viller, S.J., assisted by F. Cavallera and J. de Guibert, S.J., will comprise twenty quarto volumes when completed. The present volume runs from *Allemagne* (Spirituality) to *Anglaise* (Spirituality), and comprises such important headings as *Ambroise*, *Alphonse de Liguori*, *Ame*, *Amitié*, *Amour*, *Anges*, *Anges Gardiens*, etc. (pages 322 to 639, inclusive: two columns to page). The analyses of the great spiritual writers, as for instance St.

Alphonsus Liguori or St. Alphonsus Rodriguez, pass far beyond the ordinary encyclopedic summary. A profound study is made of the essentials of their spiritual doctrine, their concept of sanctity, the means of attaining sanctity that they adopt, etc., with a careful synthesis at the conclusion. When completed, the dictionary will afford the groundwork for that great modern synthesis of Catholic spiritual doctrine which is still to come.

The works of Emile Mâle opened up the treasury of medieval Christian symbolism, that luxurious development which followed upon the earlier hieratic period of Christian art. But besides his works we have had little to refer to in English on this subject. F. R. Webber, in "Church Symbolism" (Cleveland: J. H. Jansen. \$7.50), deals with the language and purpose of symbolism, and the more important symbols used in Christian liturgical arts, with a glossary. The author rightly notes, on page 132, that "much of our church symbolism today is cold and unconvincing simply because those responsible for it did not believe in the truths that they were trying to represent. . . . It may be technically perfect, but it lacks the breath of life." Mr. Webber's volume, with its illustrations, is convenient and will serve as an introduction to more learned treatises on this subject.

The author of "A Simple Explanation of Low Mass" (Kenedy. \$1.10) modestly conceals himself under the title "A Secular Priest." This modesty, however, has not prevented his executing an extremely practical guide to the understanding of the ceremonies of the Mass: "brief, simple, and accurate" as was his aim. Forty-three photographic illustrations accompany the text; and with their aid, the reader will have no trouble in learning to follow the Missal. Made apparently in England, the illustrations depict a strictly liturgical altar: not a minor point in the process of instruction. The text, despite its simplicity, shows a careful study of the recognized authorities on the ceremonies of the Mass. The work can be recommended to convert classes and study groups.

The same recommendation, unfortunately, cannot be extended to "The New Interpretation of the Mass" (Baltimore: John Murphy. \$2.00), from the pen of the Rev. Henry Borgmann, C.S.S.R. While containing a considerable amount of interesting and miscellaneous erudition, this curious work will confuse rather than enlighten the student of the liturgy. What the ordinary person can possibly make out of the twenty rules on Metrology, which the author proclaims as the key to the liturgy, with its complete and incomplete collaterals, inverse and reverse major caesuras, monoptic and synoptic major units, the three quadragesimas and the quadrant, etc., is hard to conjecture. The author explains the "nine units of the Offertory" by the seven lower grades of Holy Orders plus two, combined with the nine choirs of Angels; and gravely informs us that the deacon Philip spoken of in Acts, vi, 5 was a subdeacon because "Philip" is a name composed of *philos*, "friend," and *hypo*, "sub"! A mania for schematic contrivances, for "analogy and metrology," seems to have led the reverend author, despite his worthy purpose, into the class of eccentric literature.

Light in Darkness.—If there be any who are bewildered by the chaos of "modern thought," or any who delight in reading a brilliant refutation of muddle-headed philosophies of life, or any who are seeking some solid elemental foundations for clear, vigorous social thinking, then the slender volume, "The Thoughtlessness of Modern Thought" (Fordham University Press, New York. \$1.25) by Demetrius Zema, S.J., should receive a hearty welcome. It is elemental in the sense that lucid forceful reasoning is elemental. There could scarcely be a more satisfying logical analysis of what moderns mean (?) and of what should be meant by "civilization," "culture," "science," "progress." The jaded modern intellect will find it authentic and invigorating, and beautiful with the austere beauty of truth.

In "The Christian Virtues" (Kenedy. \$2.00), Father G. J.

MacGillivray explains in a simple and popular style the nature of the seven supernatural powers given to the soul in Baptism and the corresponding seven Gifts of the Holy Ghost. In these days of Pelagian stress on humanitarianism, a Catholic needs to know the difference between supernatural and natural virtues, for, as the author points out very well, the natural cannot lead a man to Heaven. Sodalists and Catholic educators will find the suggestions on the practice of the Christian virtues very helpful.

A posthumous work by the Rev. Thomas Schwertner, O.P., S.T.L., LL.D., has just been issued as part of the "Religion and Culture Series," for which the Bruce Publishing Company has been rightly praised so highly, and of which Father Joseph Husslein, S.J., is editor-in-chief. "The Rosary: A Social Remedy" (\$1.50) is instinct with love for Our Blessed Mother and based solidly on theology. Father Schwertner's style is clear and he covers much ground. The chapter titles are intriguing—"The Rosary and Light," "The Rosary and Courage," "The Rosary and Authority," etc.—through eleven virtues and mental attitudes. The development is instructive and illuminating. The book should do much to enlarge knowledge of the worth of this devotion to Our Lady and to increase the fervor of those who recite the beads frequently.

Spiritual Reflections.—In his usual winning style Father David P. McAstocker, S.J., has presented his reading public with two more works from his prolific pen, "Himself" and "Herself" (Bruce. \$1.25 each). The first is a treatment of Jesus Christ in popular style as Divine Head of the Christian family, as Master, God, Man, Brother, etc. Many will find it good for general spiritual reading. The second volume discourses on Our Lady's qualities: her dignity, charity, generosity, sorrow, Assumption, etc. This little book should make good spiritual reading.

In "Thoughts from S. Benedict" (Burns, Oates, and Washbourne. 2/6), Maurice Leahy has arranged a selection for every day in the year from the Rule of St. Benedict. There is a foreword by Dom T. A. Agius, O.S.B., of Downside Abbey. The selection is well done, but by its nature this little book is more suited for the spiritual reading of Religious than for persons living in the world.

In "The Romanticism of Holiness" (Sands, London. 5/) by Father James, the distinguished Irish Capuchin, in a facile, limpid treatment establishes the interdependence between sanctity and romanticism. The extravagant, the venturesome, the unconquerable characterize alike the saint and the romantic. The poetic imagination looks to the rich vastness of the Christian Revelation: the religious consciousness needs the creative freshness of the visionary. Without the substantiating mystical, romanticism is profane and ineffectual; without romanticism, religion is unreal and unattractive. St. Teresa and St. Francis of Assisi are made to exemplify clearly this interesting thesis in a stimulating and convincing book.

Books Received.—This list is published without recommendation, for the benefit of our readers. Some of the books will be reviewed in later issues.

AMERICAN SONG. Paul Engle. \$1.75. Doubleday, Doran.
BEFORE THE DAWN. John Taine. \$2.00. Williams and Wilkins.
BUILDING PERSONALITY. A. Gordon Melvin. \$3.00. John Day.
CHINESE TESTAMENT. A. \$3.00. Simon and Schuster.
CORNER SHOP. Philip Keeley. \$2.50. Macmillan.
DEATH IN THE QUARRY. G. D. H. and Margaret Cole. \$2.00. Doubleday, Doran.
EARTH, RADIO AND THE STARS. Harlan Stetson. \$3.00. McGraw-Hill.
FUN WITH MICHAEL. Dorothy and Marguerite Bryan. \$1.00. Doubleday, Doran.
HOUSE IN THE HILLS, THE. Simone Ratel. \$2.50. Macmillan.
JUDAISM, CHRISTIANITY AND GERMANY. Cardinal Faulhaber. \$1.50. Macmillan.
LONDON BRIDGE IS FALLING. Philip Lindsay. \$2.50. Little, Brown.
MR. PIDGEON'S ISLAND. Anthony Berkeley. \$2.00. Doubleday, Doran.
OUR PUBLIC SCHOOLS. 50 cents. National Congress of Parents and Teachers.
PHILOSOPHY OF SCIENCE. Fulton J. Sheen. \$2.75. Bruce.
RELIGION AND THE AMERICAN DREAM. Raymond C. Knox. \$1.75. Columbia University Press.
RIVERS GLIDE ON. A. Hamilton Gibbs. \$2.50. Little, Brown.
SPINNER OF THE YEARS, THE. Phyllis E. Bentley. \$2.50. Macmillan.
SWEET LAND. Lewis Gannett. \$2.00. Doubleday, Doran.
THOUGHTS OF BLESSED JULIE BILLIART. 2/6. Burns, Oates, and Washbourne.

Where Glory Waits. Shadow on the Wall. Summer's Play. Ninety-two Days.

For those who like their Romance spelled with a capital: a dashing, brave, soldierly hero; a heroine of devastating beauty and sweetest charm, "Where Glory Waits" (Lippincott. \$2.00), by Gertrude Crownfield, author of several favorite historical romances, offers a tale of the futile but faithful love of Mary Vining for "Mad" Anthony Wayne, General of Revolutionary War fame. This tender tale is entirely within the spirit and atmosphere of the antiquities and vicissitudes of the Continental period. Not only conversation among the cameo-like characters, but the author's narrative (with but few lapses) preserves the charming pompousness of the language of that day. The author's skill in weaving the manners, customs, antiques, dress, architecture and even Negro slave dialect into the background makes her story a valuable book in the hands of young students of early American history. The pathos of the last chapters approaches the "poetry of prose," while the high standard of morals and honor championed is refreshing.

H. C. Bailey, the creator of that much-loved detective doctor, Mr. Fortune, has left the realm of short stories, and has essayed to introduce Mr. Fortune to a book length adventure in "Shadow on the Wall" (Doubleday, Doran. \$2.00). It is not the success one would wish it to be, for it is out of character. After building up through seven volumes a Mr. Fortune who loathes any sustained effort, either physical or mental, Mr. Bailey turns right around, and has him running hither and yon through a long adventure. Result—the reader also yawns and nods. If the author only had realized that the fascination of Mr. Fortune consists in the lightning flashes of his intellect that solves his cases so that he might resume his indolent life! It must be admitted that there are some brilliant bits of sleuthing, and Lomas, the counterfoil, is at his best. But why bring in Mr. Clunk? He is the man set apart in the other two books of Mr. Bailey. One has a sneaking suspicion that they are to be pitted against one another in the near future.

War between the year-round residents at Clifford's Bay and the trippers who arrive for a fortnight each is the subject of G. B. Stern's "Summer's Play" (Knopf. \$2.50). The Leigh children, fascinating youngsters, though most readers may think them a bit simple for their age, stumble upon an old notebook of their uncle's containing a sarcastic, youthful essay on the summer visitors, in which they are treated as a race apart, a race to be guarded against. The children's over-active imaginations seize upon the fancy, a secret society for the purpose of investigating the habits of "Augs" (August visitors) is formed, and all sorts of consequences result. The elder Leighs are a neurotic set, not spared by Miss Stern nor deserving to be spared; but the children's Aug game is the peg on which she hangs most of her clever satire. Yet she stops being incisive long enough to draw a touching picture of a friendship between two middle-aged ladies—one a resident and one, whisper it low, an "Aug."

Evelyn Waugh gives an account of a journey through British Guiana and Brazil in "Ninety-two Days" (Farrar and Rinehart, \$2.50), unusually well printed on ivory-tinted paper, with a flashy jacket and a sickly yellow cover. It starts with a lengthy apology for its existence; it is a desultory and very awkwardly written account of a dull journey, undertaken, it seems, simply for the purpose of writing a book about it. Uninteresting details are many; the author is entirely too personal—describing his sore toe, his trouble with insects, the inconvenience of getting wet, the annoyance he caused his Benedictine hosts. Most of the descriptions of scenery are tedious; but there are a few good passages, notably the picture of the Essequibo River and the Kaieteur Falls. There is an interesting description of small-scale diamond washing; and an appreciative eulogy of two Jesuit missionaries. Some of the expressions in the book are indelicate. Much space is devoted to the subject of drinking, the tone being purely personal. A fine map accompanies the book and helps to clarify the vague account.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

For Catholic Thought and Action

To the Editor of AMERICA:

Raoul Desvernine, in his article "Beware of the Omnipotent State" appearing in your issue for June 23, gives us a needed warning. But I fear it is somewhat neutralized by his over-confident assertion that "this trend will be nipped in the bud, as it can never flourish in a country of our traditions and our political philosophy." While in form a democracy, our Government has for a long time past been in essence a plutocracy, where almost the sole remaining political right of the people is the right to choose officials who will be directed and controlled by the financial and industrial interests. If any one doubts this, he need but reflect on our legislative lobbies, where small but well organized minorities influence practically all important legislation. It has been truly said that a plutocracy is the only kind of government that will not abdicate. It will compromise, bribe, punish members for flagrant violation of its rules; but it will never acknowledge its failure and will persist until destroyed.

Some American traditions have indeed survived, but whenever in the interest of industrial greed it was thought necessary to attack them, the occasion was always availed of. An instance is the case of the Eighteenth Amendment, referred to by Mr. Desvernine, which was adopted because the industrialists thought they could get more work out of wage earners if they deprived them of intoxicants. I doubt if this Amendment would ever have been repealed if our so-called prosperity continued. But general dissatisfaction with the existing order brought about the revolution through which we are now passing, and Prohibition was one of the first things to go. In time our decaying plutocracy will completely vanish, and then—what? Communism? Let us hope not. But that is the matter to which Catholic thought and action should be directed.

New York.

JOHN E. DONNELLY.

"Suppressing the Sign"

To the Editor of AMERICA:

Regarding the article by Patrick J. Carroll, C.S.C., in the issue of AMERICA for June 23, as to making the Sign of the Cross in public restaurants, I do not believe the absence of this deed is by any means indicative of hypocrisy or timidity. In ninety-nine cases out of a hundred it simply means that the person does not bless himself at home, or in public, before a meal. Except when I dine at a convent or with clergyman relatives, I never say or see grace said aloud or privately in the Catholic families I know. My own family was intensely Catholic on the minutest rule or regulation, yet somehow paid not the slightest attention to grace, though at school we naturally said it. At least we who lunch at the Automat can't disedify the "obsequious waiter."

New York.

A CONSTANT OFFENDER.

A Fixed Easter

To the Editor of AMERICA:

I am at a loss to understand why the determination of a fixed Easter would be a matter for an Ecumenical Council. I discussed this matter once with the late Bishop of Salford who said that the fixation of Easter did not now involve anything heterodox. All the Pope would need to do would be to declare the number of Sundays after Epiphany to be constant. Easter Day would therefore always fall on a fixed Sunday after the Epiphany, varying in calendar date at most only seven days.

New York.

HENRY WATTS.

Chronicle

Home News.—President Roosevelt on July 1 left for his month's vacation on the cruiser *Houston*. On June 28, he signed the housing bill, and appointed the National Steel Relations Labor Board, the members being Chief Justice Stacy, Rear Admiral Wiley, and Dr. James Mullenbach. On June 29, he appointed a Committee on Economic Security to study various phases of economic and social hazards, for the formulation of a program to be submitted to the next session of Congress. The Secretaries of Labor, Agriculture, and the Treasury, the Attorney General, and Harry L. Hopkins, composed the committee. The members of the Securities and Exchange Commission were named by the President on June 30. Joseph P. Kennedy was chosen as chairman, and the other members were George C. Mathews and James M. Landis (both of the Federal Trade Commission), Robert E. Healy, and Ferdinand Pecora. The President appointed a board of three to investigate and mediate disputes regarding the NRA, transferring this function from the NRA to the new board, which will work with the Labor Department. Lloyd Garrison, of the Wisconsin Law School, was named chairman, with Harry Alvin Millis and Edwin S. Smith the other members. Eugene O. Sykes was appointed chairman of the commission to administer the Communications Act. James A. Moffett was named administrator of the new Housing Act. Mr. Roosevelt signed the Frazier-Lemke bill on June 30, as well as the Railroad Pensions bill. On July 2, the President named Donald R. Richberg to substitute until September 1 for Frank C. Walker as executive secretary of the Executive Council and executive director of the National Emergency Council. He was also named director of an Industrial Emergency Committee to deal with problems of industrial relief. The other members are Secretaries Ickes and Perkins, General Johnson, and Mr. Hopkins. Mr. Richberg was expected to direct an intensive study into the Government's responsibility toward industry under the New Deal, and to recommend permanent policies to the President. On June 28, Secretary Morgenthau placed an embargo on exports of silver. On July 1, the Secretary reported that as of June 30, the gross public debt was \$27,053,000,000, and the deficit as \$3,989,000,000. The uncodified "service" trades were blanketed into the NRA by the President on June 29, when he authorized them to establish labor standards which the individual members will agree to observe. The third and final report of the Darrow board was published July 1. It charged that nothing had been done to correct the monopolistic practices which it had uncovered. Senator Borah, on July 4, launched an attack against what he termed the Administration's attempt to fasten a stranglehold system of bureaucracy upon the people under the New Deal. Accompanied by rioting, on July 3 the port of San Francisco was opened to commerce under police protection against longshoremen strikers. National Guard

troops received orders to be prepared for immediate service.

Japanese Cabinet Reorganization.—On July 4, Admiral Keisuke Okada, retired, was recommended to Emperor Hirohita by Prince Kimmochi Saionji, the elder statesman, to reorganize the Cabinet of Admiral Viscount Makoto Saito, which had resigned the previous day. Premier Saito's resignation came as the climax of economic scandals involving members of his Cabinet, principally Hideo Kuroda, Vice-Minister of Finance. The Cabinet had been in office a little over two years. It will be recalled that the scandal broke in the middle of May, but the Premier hesitated to accept the responsibility until evidence definitely pointed to the implication of certain Cabinet officials in the trouble. It was generally assumed that the new Premier, who is reckoned a liberal and, incidentally, has often voiced cordiality towards the United States, was chosen to provide a Cabinet satisfactory to the Japanese navy group, since next year Japan will press her demand for naval equality with the United States and Great Britain. On June 30, during naval maneuvers off the coast of Korea, two Japanese destroyers collided, one of them, the *Miyuki*, sinking as it was being towed to the naval base at Sasebo. Though many sailors were injured, some of them seriously, as a result of the impact as both vessels were ripped open in the collision, only five were reported drowned.

Progress of Naval Talks.—Norman H. Davis, American Ambassador-at-Large, conferred in London on July 4 with Stanley Baldwin, British Acting Prime Minister, in the series of conversations that were being held in anticipation of the naval conference of 1935. They were reported as having reached no particular conclusions and to be awaiting further material for discussion when Louis Barthou, French Foreign Minister, would join the talks. In the meanwhile the likelihood appeared to be decreasing that Germany would wish to take part in the conference, with her demands for equal status, and Russia was reported as manifesting less interest in the proposal of taking part.

Food Situation in Russia.—Predictions of "unimaginable" distress in Russian famine centers were made by Dr. Ewald Ammende, secretary of the Interconfessional Aid Committee for the Starving Districts in Soviet Russia, after his arrival in New York on June 30. Dr. Ammende, it was said, would represent Cardinal Innitzer, Archbishop of Vienna, whose relief committee predicted that as many as 10,000,000 persons would starve to death in Russia in the Fall and winter, and that only then would the world realize the extent of damage done to the Russian crops by the terrific drought. Dr. Ammende's aim was to acquaint the public in the United States with the true situation. Alexander Troyanovsky, Soviet Ambassador to the United States, indignantly denied starvation in Russia, and accused the Vienna committee of trying to discredit the Soviet Union. In the meanwhile, a special

cable dispatch of June 29 to the New York *Sun* reported from the North Caucasus that despite strenuous efforts on the part of the Government to build up the badly depleted supply of live stock, in that region at least the decline which began in 1929 was still continuing. In several sections peasants were strangling their new-born calves in order to have a legitimate excuse for selling meat on the open market, butchering of young stock being contrary to law. The grain situation was not any better. Figures were given in the Moscow press showing that returns from the State farms virtually in no case equaled the Government's investment last year, when crops were highly successful. Latest and most reliable reports from the Ukraine indicated that the average yield per acre for all the grains in that rich region this year would average between $7\frac{1}{2}$ and 9 bushels, or about half of a "middle crop." Reports from the North Caucasus presented about the same picture. In view of these circumstances, it seemed probable that a distinctly serious problem, both economic and political, would face the Soviet Government within the next two months as a result of the damage done to Russia's southern grain region by the Spring drought. A. P. dispatches stated that private sales of bread and grain were forbidden, before the Government should have completed its grain collection program on December 1.

Germans Yield on Debts.—The impending economic clash between Germany and Great Britain was modified or postponed when on July 4 the German debt negotiators in London signed an agreement promising to pay full interest in sterling during the next six months to British holders of Dawes and of Young-loan bonds. The British, in return, agreed not to apply against Germany during the next half year the powers of reprisal just granted by Parliament, which enabled them to impound German trade balances at a moment's notice. They also agreed to accept on behalf of British medium-term and long-term creditors the offer made by the Reichsbank on May 29 to fund credits in full or pay forty per cent in cash.

Free State Elections.—The Fianna Fail party of President de Valera won a margin of victory in the local administration elections held through the Free State in the last week of June. The tabulation gave the Fianna Fail 707 offices, the United Ireland party of General O'Duffy 575, the Labor party, 184, and the Independents a number approaching 250. Since the Independents are practically identical, for the most part, with the United Ireland party, and Labor is allied with Fianna Fail, the two major parties were balanced in the final results of the balloting. In the control of the County and the Urban Councils, and of the Corporations, President de Valera's supporters led in fourteen out of twenty-three Counties. The franchise for the local elections was not on the basis of the national registers, and was limited to land-owners and the better established classes. It was pointed out that if the 700,000 additional voters, eligible to cast a ballot in a national election, had been permitted to take part in

the election, the result would have been more definitely in favor of Fianna Fail. Those who did vote were of the classes more directly affected adversely by the trade war with Great Britain; hence, the Government interpreted the election as a sign of support from these classes. In what were regarded as test Counties, those of Meath and Dublin, the Government party registered definite successes in all of the divisions. The larger degree of control in the local administrations now conferred on the Fianna Fail adherents gave the Government a stronger machinery for putting into effect its economic program, and partially relieved it of the obstructionist tactics it had charged against those who followed the lead of General O'Duffy.

Elections in Mexico.—Gen. Lazaro Cárdenas, the candidate of the National Revolutionary party, was elected President of Mexico on July 1, and was estimated to have received at least eighty per cent of the total vote. The election was a remarkably quiet one. On July 4, however, the Mexican Government announced that General Villareal, who was General Cárdenas' nearest opponent, was held under guard to prevent "a subversive movement that he would try to head." It was claimed that aides of General Villareal had crossed the border at Laredo to organize a revolt against the Mexican Government. On June 25, the Social Democrat party of Tabasco was reported to have petitioned the Federal Government to investigate affairs in that State, because of frequent violations of the Federal Constitution. Local authorities in Tabasco have ruled that all graves must be without any tombstones or other adornment, marked merely by a number. On June 25, a cable from Rome announced that the Rev. Manuel Pio Lopez, of the diocese of Cuernavaca, had been named Bishop of Tacámbaro by Pope Pius XI.

Chaco Warfare Still Waging.—While no important engagements were reported from the Chaco battle-front, the Paraguayan troops continued to make slow but steady progress at Cañada El Carmen. However, the Bolivian opposition, estimated at 30,000 men, had the advantage of location and steadily resisted the enemy's advance. The battle-line extended over an area of about sixty miles. Meanwhile, though fighting continued, press dispatches from Santiago, Chile, announced that local diplomatic circles declared that the outlook for a peaceful settlement of the Chaco dispute had improved with the renewed activities of the ABCP group of nations and the Peruvian-Colombian joint proposals, which the Bolivian delegate, Costa Durels, announced was satisfactory before the League of Nations.

The German Crisis.—Striking at allegedly rebel elements in his own Storm Troops and allied forces accused of plotting against his régime, Chancellor Hitler, backed by Gen. Hermann Wilhelm Goering, Premier of Prussia, took quick action. On June 29, he went to Essen, ostensibly for a wedding, but actually, so it is said, to

throw the conspirators off their guard. In the morning of June 30, with Dr. Paul Joseph Goebbels (who previously had been kept uninformed of the conspiracy), he flew to Munich. There he found most of the Storm Troop leaders of southern Germany assembled. Assembling his special guards as dawn was breaking, he hunted down and arrested suspects at their lodgings, in their cars, on the streets and some even at railway stations as they sought to flee. Hitler himself tore the insignia from many uniforms. He personally, with his guards, strode into the bedroom of Captain Roehm, chief of staff of the Storm Troops, arrested, and deposed him. Chief Group Leader Viktor Lutze was immediately appointed to Roehm's position. Meanwhile in Berlin General Goering was handling the situation with an iron fist. The Capital bristled with machine guns, armed police, rifle-bearing, green-clad body-guards of the Prussian Premier. Karl Ernst, group leader of Berlin's Storm Troops was shot. General von Schleicher, former Chancellor, and his wife were slain at their home. Vice-Chancellor Franz von Papen was placed under guard. Dr. Heinrich Klausener, formerly of the Prussian Ministry of the Interior and a leader of Catholic Action was shot. At Stadelheim, near Munich, seven aides of Roehm are reported to have faced a firing squad. Captain Roehm refused the proffered opportunity of suicide and was shot. At Lichterfelde, a suburb of Berlin, a sort of drum-head court-martial is said to have passed death sentence at the rate of one every seven minutes. The total death toll of this "second revolution" was not definitely established. President von Hindenburg decided to support Chancellor Hitler and congratulated him and General Goering on their action in crushing "traitorous machinations." The plan of the Hitler Youth leaders to absorb completely the Catholic Youth organization was postponed for one year, and the effort to destroy the Catholic workingmen's societies was, for the time being at least, abandoned. Resentment was said to be growing among the Storm Troops over the wholesale killings. The resignation of Vice-Chancellor von Papen was refused by President Hindenburg. It was thought, however, that Colonel von Papen would soon retire from the Cabinet. A complete reorganization of the Storm Troops and an appreciable reduction in their numbers appeared to be certain. The funeral of General von Schleicher and his wife was prevented by the police. The body of Dr. Klausener, a leading Catholic, was cremated. It was the opinion of many informed observers that Hitler, supported by the Reichswehr, was stronger than ever, but not a few others appeared to feel that elements of weakness were discernible in his position. It was regarded as likely that in his future policy, he would veer somewhat to the Right. In the Saar Basin, with its large Catholic majority, resentment was expressed over the execution of Dr. Klausener. Specific proof of his guilt was demanded by a Catholic paper. A Nazi party conference at Flensburg discussed chiefly the problem of the Storm Troops' future. The charge in the official press that France had plotted with von Schleicher threatened international complications.

Cortes Adjournment.—The Cortes adjourned on July 4, after having been in session since January. Because the Samper Government had made adjournment until October a question of confidence and then won in the balloting, this Government will continue in power in the interim. Several days previous to closing, the parliament adopted the 1934 budget bill, but when the Premier demanded wide powers to handle the Catalan problem during the summer, the Monarchists raised objection. Sr. Samper had announced that he would prevent the regional authorities of Catalonia from enforcing the agrarian law recently passed by the Generalitat but declared unconstitutional by the Madrid Tribunal of Guarantees. Whereupon the Monarchists in the Cortes denounced him for having failed to use military force against what they termed a "rebellion." On the other hand, the Socialists lined up against Sr. Samper, their leader Indalecio Prieto declaring that his party would take up arms against the Government if the latter dared to move against Catalonia. When former Premier Azaña rose and approved this statement, Sr. Gil Robles, leader of the Catholic Popular Actionists, denounced Azaña. Sr. Prieto drew a revolver, then Right and Left deputies hurled themselves against each other in a battle of fisticuffs. Amidst the uproar the president of the Cortes declared the body adjourned. Dispatches of the day disclosed the fact that Gil Robles had just been married and was called back from his honeymoon to vote on the adjournment.

French Reform Bills.—The French Parliament on July 5 took partial steps to reform the chaotic and unpopular tax system which the Doumergue Government had promised to modify. The Senate passed Louis Germain's Fiscal Reform bill and the House passed Labor Minister Marquet's Unemployment Relief bill. The new finance measure shifts the burden of taxes without increasing them, and lays down stringent methods which will henceforth prevent evasions. Besides this, it removes many of the exemptions that have been such a source of political complaint. The unemployment bill permits the use of accumulated Government-insurance funds for public works. Observers predicted that as soon as this bill had been passed by the Senate, the Parliament would adjourn until November.

Now that the famous question of the canceled airmail contracts is a matter of record, it will be interesting to review the facts with Floyd Anderson in an article next week.

Fascism bids fair to be a burning question amongst us. Next week, John LaFarge will discuss it in "Is Fascism Dangerous?"

A kind of junior Catholic Action is The Grail, which started in Holland and has spread to many other countries. Next week, John G. Rowe will present an article on this important movement.

Harry I. Cohen will devote a page or so of reminiscence of a great man of Galveston, Texas. Mr. Cohen's article will be called "Father Kirwin."